

ISMAIL HAKKI BURSEVI'S

translation of and commentary on

FUSUS AL-HIKAM

by

MUHYIDDIN IBN 'ARABI



VOLUME 1

rendered into English by

BULENT RAUF

with the help of

R. BRASS and H. TOLLEMACHE

FOREWORD

FIRST of all, all thanks and gratitude be to Him who is the most Superlatively Praised from all Eternity and ever. It is one of the manifestations of one of His boundless benefactions to mankind and hence to us that He has given into the hands of one of His chosen few, to whom He has shown the special favour, this book known as the *Fusus al-Hikam*, the Bezels of Wisdom, and made of him His Meaning. For Muhyiddin Ibn 'Arabi is not only a man of Wisdom, the greatest Shaykh, Doctor Maximus, but a Meaning.

This is what makes any attempt at translating his writings a task which Dr Austin of Durham University, who has himself translated the *Fusus*, referred to, during the Ibn 'Arabi Symposium in 1984, as almost an insurmountable task even for an Arabic scholar like himself.

An Iraqi friend of mine once said that it was easier to understand the Qu'ran than Ibn 'Arabi: All this is because Ibn 'Arabi is a meaning to understand which one must have a receptivity of the heart pre-ordained where meanings will filter in until the receptacle is so attuned to this meaning that it will lay itself open and ready to receive the full impact of the weight the meaning represents. This condition is not obtainable either be it by resolve, application, or fortitude. It is a gift, directly given by the Giver of all gifts for whatever reason He alone knows why.

I am one of the most ignorant of His servants and most certainly, the most inept to translate anything of wisdom, gnosis, or meaning, leave alone from two languages into a third but even to repeat in plain language what has been said or written. Why such a person was chosen to undertake such a task is His mystery and far be it from me to query His reason, for He alone knows the unknowable.

Whatever His reason, it was Grenville Collins who came to me one day and asked me to undertake the task of translating into English the translation and commentary of Ibn 'Arabi's *Fusus al-Hikam*, by the Jelveti Shaykh Ismail Hakki Bursevi. He gave me three years to do it in. Why I acquiesced I do not know. Of course, I knew the benefits of such a translation into the English for all concerned. I knew, of course, that Ismail Hakki Bursevi's translation and commentary of the *Fusus* into the early eighteenth-century Turkish was a book of inestimable value if one were to attempt an understanding of the Meaning, not only of the written word but also of the body of that meaning.

All I can say now, after not only three but four years of toil, is that

the undertaking was not a result of my knowledge of what was to be understood, but that the undertaking itself undertook to teach me all that was necessary to bring about this tremendous task.

The analogy of the rain on the roof and the gutter-pipe that conveys it to earth is the one most suitable to my condition. Like the gutter pipe from the eaves to the ground, I got wet and drenched as the Mercy and Compassion of God descended within me to accomplish what upon sober reflection even after the event, seemed an impossible task for me to undertake. However, where it is He who is the Helper, anything, but anything is possible and it is not of good form for me to query how.

Yet, again, this undertaking could not have been achieved, even in ten years, if it were not for the invaluable help I received from too many to enumerate here, but among whom stand out two without whom I could not have imagined this work to have been attempted nor completed. These two are Mrs Rosemary Brass and the Hon. Hugh Tolle-mache. Their help is so important in this matter, that to write these words without special reference to them and the mention of my eternal thanks to them would be an unforgivable lapse into crass ingratitude.

This done, there remains for me to give endless praise and gratitude to Him who led Grenville Collins to me to serve His purpose in bringing this meaning to within reach of the entire English-speaking people of the world so that it is made possible for them to reach up to the Meaning that Muhyiddin Ibn 'Arabi represents not only, as the Mohammedian Shaykh but as the universal Doctor Maximus, invited to sit upon the silver throne of Mohammedian Sainthood by Jesus the Christ (S.A.), the Universal Saint *par excellence* himself.

Here, then, is what the Saint Shaykh Ismail Hakki Bursevi, the Hesh-yar, one of the closest of those brought close, after a complete en-compassing of all the numerous commentaries on the Fusus al-Hikam, tested and examined in his knowledge of the language and meaning by the Prophet Mohammed (S.A.) himself in the Universe of Mithal and after several converses with Ibn 'Arabi himself, has written down for the benefit of Mankind.

Bulent Rauf
Chisholme House

19 February 1985

**Ismail Hakki Bursevi's translation of,
and commentary on Fuṣūṣ al-Ḥikam
by Muḥyiddin Ibn 'Arabi.**

LET there be Praise and Gratitude with the tongue of closeness for Him Who is the Opener of the treasuries of Munificence and Generosity and Who is the abode of the highest of knowledges, and Who is the Ipseity of the Divinity and the Presence of Singularity, Who opened up the words and the letters of the unknowable events which were sealed with the seal of Uniqueness in the Unknowableness (*ghayb*) of the Essence and which were hidden and contained in the completeness of His Ipseity, which He opened with the breaths of Compassion and Essential revelation which arrive from the Most Holy Effusion in the degrees of the Unknowable and that which is no other than that which is compounded from the coming together of the latent potentialities of the Unknown and the Breath of Compassion which are the seals of the hearts of the Words of the Perfect Ones. He made them into bezels for the engraving of His Ipseity and qualifications, and He specialized the Breath of Compassion for the Essential necessities of the unknowable realities and known potentialities in the establishment of knowledge, and having specialized it for each specific part of each reality from the parts of His revelations He made single particles of time to dress in the Most Ancient Effusion to make every natural aptitude of each established potentiality present, and in accordance with the necessities of the love of the Ipseity for the total witnessing He caused to manifest each of the potentialities of immanence and receptivities of being, in accordance with the reality of their aptitude and receptivity in their images and caused their establishment which is individuated in the Divine Knowledge and the establishment of the Unknowable. 'He gave everything its nature and then guided them' (Quran). In accordance with this He bestowed on each, to the degree of its known quantity and defined limit, His revelation of Being and effusion of Munificence. Then He made them unlimited places of manifestation of gifts and unrestricted receivers of portions. Then, having manifested, in the Seals of the Words of the prophets, the results and quintessences of wisdoms and knowledges which are particular to each degree from among the degrees of the total Divine Sainthood and the Mohammedian Reality who are the greater prophets

of astute taste, He specialized each prophet to the seal of one Wisdom from among the Divine Wisdoms, and having made the Seals of the heirs into the preservers of the treasuries of the universe and sources of the Most Ancient and Holy Effusion, manifested in the mirrors of His Being their beauty of perfection and perfection of beauty which was imprisoned in the Unknowableness of the Essence (*huwiyyah*) and strongly established them in the establishment and Presence of the place of manifestation of His Image which is particular to the collectivity of His Divinity.

In general, having specialized each one from the places of manifestation of the Seals of perfection and perfection of Seals who are the summation of the specialized people, specialized them for the Essential singularity of revelation and total witnessing and witnessing and total polishing and polishing of each, He then made their being a witness and a proof (*burhân*) and a guide and evidence (*naşş*) to the Singularity of His Ipseity.

And may it arrive upon our Master and our Covenant Mohammed (S.A.), *şalât* and *salâm* from the Presence of Divinity upon that Master of all the sons of Adam, the key of the Order of Being and the first Seal of the greatest element and light of anteriority, and the place of manifestation of perfection, and the totality of the most prevailing polished surface, and the most reliable treasurer of the treasuries of Munificence and Generosity, and the place of extension of the realities and of the spirits of the people of *himmah*, whom He appointed with the utmost perfection in the places of manifestation in the most evident manifestation among the Seals of Words, who was named with His Greatest Name (*ism-i-a'zam*) for the speciality of sealhood and sealhood of prophethood and with whose being was the sealhood of the order of envoyship, and equally may it reach the Presence of the family and relationships of the people of *yaqîn* and the saints of established relationship, the heart of every one of whom, in accordance with the quote: 'We brought down from the heavens for that which they asked and gave them each according to his measure (*qadar*)', and made him into a place of revelation and a channel for the revelation of Lordship and effusion of Compassion which descend and effuse from the Presence of the Name which is their support and made each a reality from the high Presence of Divinity in accordance with his special aptitude and then made them each a model of the 'special people'.

After this, let it be known like this to the brothers who are people of perfect heart and straight nature, that when God, the Praiseworthy and High, transcended from the plurality of His qualifications and Names and adjectives by virtue of His Essential Unknowableness and absolute-

ness of Uniqueness, the totality of the Divine Names and Lordly qualifications were annihilated in His Essential Uniqueness, there to manifest the image of His Perfection which was imprisoned in the Unknowableness of the Essence, in accordance with the quote: 'I was a hidden treasure and I loved that I be known, and I created the immanence so that it knows.' Under the impulsion of His Essential Love, He desired that the images of the Names that were in annihilation in His Ipseity, and the effects and the determinations which are in the powers of these Names, be manifested in creatural places of manifestation. Thus He created the universe, which is the collectivity of the images of detailing of places of manifestation, as a smooth body. Yet, as the universe is not sufficient to contain the total manifestation and the manifestation for the reception of the image of the Divine totality, He created Adam in the Divine Image as its Spirit. Thus it is through Adam, who is the place of manifestation of the Divine Names and the place of collectivity of the qualities of Lordship, that the total polish and the polishing and the witnessing and evidencing of totality and of detailing came about. Since Adam (S.A.) is the first of the Seals which are in the image of Man and the most ancient of the prophets in this emergence of elements, God the High manifested first in him the apparent prophethood and extended to him help from the Mohammedian Reality which is the Reality of Realities.

After this, from his children, in each of the prophets there manifested the order of prophethood together with special religious law (*shari'ah*) in accordance with the Lordship of the Name which determined over that prophet and his people, and in accordance with what they bestowed, and in accordance with the aptitudes of that prophet and his people. Even though each prophet is the place of manifestation of the totality of the Divine Names, yet the manifestation which is in him is in accordance with the width of the circle of the Divine Name which is his support and his reality. The way God is known and worshipped by each prophet's prophethood and religious law is by the determination of the Name which is his origin. When Mohammed (S.A.), who is the owner of the Greatest Name which collects in itself the totality of the Divine Names, and who contains the absolute general prophethood which is the collector of the totality of the prophethoods, was appointed, then in accordance with: 'Today I have completed for you your religion', the order of religion and the order of prophethood and the order of knowledge and the order of manifestation, found its perfect conclusion and totality, and was sealed with his material being.

Prophethood is the exterior of sainthood, and sainthood is the interior of prophethood. The Envoy (S.A.), according to the *hadith*: 'I was a

of astute taste, He specialized each prophet to the seal of one Wisdom from among the Divine Wisdoms, and having made the Seals of the heirs into the preservers of the treasures of the universe and sources of the Most Ancient and Holy Effusion, manifested in the mirrors of His Being their beauty of perfection and perfection of beauty which was imprisoned in the Unknowableness of the Essence (*huwiyyah*) and strongly established them in the establishment and Presence of the place of manifestation of His Image which is particular to the collectivity of His Divinity.

In general, having specialized each one from the places of manifestation of the Seals of perfection and perfection of Seals who are the summation of the specialized people, specialized them for the Essential singularity of revelation and total witnessing and witnessing and total polishing and polishing of each, He then made their being a witness and a proof (*burhân*) and a guide and evidence (*naşş*) to the Singularity of His Ipseity.

And may it arrive upon our Master and our Covenant Mohammed (S.A.), *şalât* and *salâm* from the Presence of Divinity upon that Master of all the sons of Adam, the key of the Order of Being and the first Seal of the greatest element and light of anteriority, and the place of manifestation of perfection, and the totality of the most prevailing polished surface, and the most reliable treasurer of the treasures of Munificence and Generosity, and the place of extension of the realities and of the spirits of the people of *himmah*, whom He appointed with the utmost perfection in the places of manifestation in the most evident manifestation among the Seals of Words, who was named with His Greatest Name (*ism-i-a'zam*) for the speciality of sealhood and sealhood of prophethood and with whose being was the sealhood of the order of envoyship, and equally may it reach the Presence of the family and relationships of the people of *yaqîn* and the saints of established relationship, the heart of every one of whom, in accordance with the quote: 'We brought down from the heavens for that which they asked and gave them each according to his measure (*qadar*)', and made him into a place of revelation and a channel for the revelation of Lordship and effusion of Compassion which descend and effuse from the Presence of the Name which is their support and made each a reality from the high Presence of Divinity in accordance with his special aptitude and then made them each a model of the 'special people'.

After this, let it be known like this to the brothers who are people of perfect heart and straight nature, that when God, the Praiseworthy and High, transcended from the plurality of His qualifications and Names and adjectives by virtue of His Essential Unknowableness and absolute-

ness of Uniqueness, the totality of the Divine Names and Lordly qualifications were annihilated in His Essential Uniqueness, there to manifest the image of His Perfection which was imprisoned in the Unknowableness of the Essence, in accordance with the quote: 'I was a hidden treasure and I loved that I be known, and I created the immanence so that it knows.' Under the impulsion of His Essential Love, He desired that the images of the Names that were in annihilation in His Ipseity, and the effects and the determinations which are in the powers of these Names, be manifested in creatural places of manifestation. Thus He created the universe, which is the collectivity of the images of detailing of places of manifestation, as a smooth body. Yet, as the universe is not sufficient to contain the total manifestation and the manifestation for the reception of the image of the Divine totality, He created Adam in the Divine Image as its Spirit. Thus it is through Adam, who is the place of manifestation of the Divine Names and the place of collectivity of the qualities of Lordship, that the total polish and the polishing and the witnessing and evidencing of totality and of detailing came about. Since Adam (S.A.) is the first of the Seals which are in the image of Man and the most ancient of the prophets in this emergence of elements, God the High manifested first in him the apparent prophethood and extended to him help from the Mohammedian Reality which is the Reality of Realities.

After this, from his children, in each of the prophets there manifested the order of prophethood together with special religious law (*sharî 'ah*) in accordance with the Lordship of the Name which determined over that prophet and his people, and in accordance with what they bestowed, and in accordance with the aptitudes of that prophet and his people. Even though each prophet is the place of manifestation of the totality of the Divine Names, yet the manifestation which is in him is in accordance with the width of the circle of the Divine Name which is his support and his reality. The way God is known and worshipped by each prophet's prophethood and religious law is by the determination of the Name which is his origin. When Mohammed (S.A.), who is the owner of the Greatest Name which collects in itself the totality of the Divine Names, and who contains the absolute general prophethood which is the collector of the totality of the prophethoods, was appointed, then in accordance with: 'Today I have completed for you your religion', the order of religion and the order of prophethood and the order of knowledge and the order of manifestation, found its perfect conclusion and totality, and was sealed with his material being.

Prophethood is the exterior of sainthood, and sainthood is the interior of prophethood. The Envoy (S.A.), according to the *hadîth*: 'I was a

prophet before the being of Adam was between water and mud', extended help to the totality of the spirits and prophets and saints from his absolute sainthood. Equally, after the coming into being of Adam he extended his help from his absolute sainthood and from his total prophethood to all the prophets and their people in accordance with their aptitude, and effused over them the Divine Knowledge. When the order of prophethood was sealed by him and he passed away from this world he did not stop extending and infusing (*ilqâ*) the help from his absolute sainthood over his own heirs and successors, as well as the determinations which appertain to the Unity of the Ipseity and sainthood and knowledge which belongs to the mysteries of all religious laws. According to what is understood from: 'You are the best people that I have brought out from among men', when the Divine Will (*irâdah*) applied to the manifestation at once from the total sainthood of the Envoy (S.A.), the totality of the knowledges and tastes and determinations of perfections due to the perfections of all the prophethoods and sainthoods, then Muhammad bin 'Ali bin 'Arabi who is Hatimi and Ta'i and Andalusî and Maghrebi, God be pleased with him, who is the most total place of manifestation of the places of manifestation of the totality of the spirit of the Envoy (S.A.), and who is the most relevant place of reflection of the reflection of Reality and sainthood, and who is the Seal of Mohammedian Sainthood and the carrier of the totality of the Divine Image, burner away of veils and curtains of unknowableness and announcer of the knowledges of knowledges and Divine determinations, the place of manifestation of the ranks of spirits of perfect humanity and the guardian of the fever (*ḥummâ*) of the Uniqueness of the Ipseity, was shown by the Envoy (S.A.) in a dream of announcement of glad tidings (*mubashshirah*) in the form of a book called *Fuṣūṣ al-Hikam*, the totality of the knowledge and tastes of the Seals of the most complete prophets in the Mohammedian taste of the Way of the collectivity of the Uniqueness, and was ordered by him to bring it out to the people, so that his people, having been verified with the totality of the manifest religious law which is like the body of the Reality of the Mohammedian perfection of manhood, may draw from the Light of knowledge from the Divine Mohammedian Absolute Sainthood which is the interior of his prophethood and the mystery of his religious law. Being thus verified with its determinations and knowledge they become manifest with the greatest collectivity in the greatest isthmuseity between oneness and plurality, discrimination and totality, God and creature, and interior and manifest. Thus that fabulous bird of the West and the East, the sun of the plains of Mecca and Medina, the heir of the knowledges of the Prophet, Shaykh Muḥyiddin 'Arabi, God be pleased with him, com-

plying with the order of the Master by virtue of general heirship and complete and total servanthood, without lack and without addition, according to the limit set by the Prophet, exposed this book, magnificent of value and great of address and order.

As this book came from the source of the Mohammedian station and through the Way of the Ipseity from the totality of Uniqueness, in the Divine Knowledge it contains the taste of the Envoy (S.A.), and the sainthood of the other prophets therein mentioned, and it became the prevalent order and the leader and indicator to the sealhood of their perfections and to the manner of their tastes.

It contains the totality of the sealhood of their tastes and perfections and the quintessence of the results which depend on their joy and *himmah*. Yet, the people who stopped at the level and the limit of the intelligence of the senses, and those who spent the power of their theories at the level of the image of the conjectural theorizing, and those people who are specialists of words and letters who are veiled from Divine gnosis and knowledges of *yaqîn* due to their conjectural beliefs and theoretical knowledges, together with the people who are enveloped and thick-skinned, produced many articles concerning this book. This is because they were short in understanding what it comprehends of the most noble absolute realities, and because of their relative intelligence and because of the density of their hearts, and because they were veiled and curtained from the Mohammedian Way and the pleasure of totality of Oneness, and perhaps also because of their original rebellion and eternal error which manifested its effects upon them.

But this book, having come down from the Mohammedian Presence and from the degree of singularity of totality without intermediary, became the yearning of the gnostics of the people of the Way, as well as the sultans and kings from among the group of special people, and the purity of its mysteries and realities remains according to its virginity. The hand of the people of error did not reach it, and its bridal allusions and clarifications are veiled by the Dearness (*'izzah*) and Majesty and palaced in the delicateness of a pavilion, and no-one drew open the veil of Majesty and Dearness from its face except the people who are from among the people of Abstraction and Perfection. Thus nobody attained to its mysteries except a small group from among the Mohammedian heirs who have reached the station of the Sealhood of Mohammed and the Uniqueness of the Ipseity of the totality, so that they alone were honoured with the knowledge of what was explained to the Mohammedian Seal, because the taking from this book and being effused with this knowledge from the Mohammedian Presence is absolute and pure Divine Beneficence, and it is only possible with Essential binding (*rabaṭa*)

and cannot be through any other tie or demanding or means or causes. Therefore, for any people other than the Mohammedian heirs there is no way of reaching up to this knowledge except through the guidance of God.

Several times some of the Mohammedian brothers and gnostic people repeatedly asked from this poor man to annotate this book in the Turkish language and demanded the explanation of its mysteries and realities and indications and allusions. But at that time, the vision of the immanence and plurality and the revelation of the lights of Uniqueness being dominant over the heart, one could not accept the request, being overcome by the manifestation and exposition of the hidden and interior things. It even appeared as if the manifesting of the mysteries was a repellent order. Yet at another time, later, total heiriness and total determination of servanthood became dominant over the heart, and in accordance with the Envoy (S.A.) saying: 'Bring it out to the people who will benefit by it' the words of the book were translated into Turkish and were commented upon for the benefit of the people and for the manifestation of the Knowledge of God and the remaining of the images of places of manifestation of the Being of the Absolute. However, to make the realities of this book understood and to indicate the complexities and the meanings and to teach them, the commentary was arranged according to twelve origins (*aşl*).

Origin one explains that the Shaykh, may God be pleased with him, is the Seal of the Mohammedian Sainthood, and that this book of the *Fuṣūṣ* is according to his interior and according to the taste of the total of the Mohammedian Sainthood, and it explains the source of the people who revolt and deny both the Shaykh and this book, and it explains that their revolt and denial is the cause of extreme regret and ill. Origin two explains the Absolute Unknowable (*ghayb-i-muṭlaq*), the Unknowable Essence (*huwiyyah*), the Non-Particularization (*la ta'ayyun*), the First Particularization (*ta'ayyun awwal*), the degree of 'even less', the Presence of 'ama and the degrees of 'ama (blindness), and the degrees of Singularity, and the degree of the 'coming close of the two arcs'. Origin three explains the Divine Names and Qualities. Origin four explains the established potentialities (*a'yân-i-thâbita*). Origin five explains the five Presences. Origin six explains Being and the Complete or Perfect Man. Origin seven explains the letters and the words. Origin eight explains prophethood, envoyship, and sainthood. Origin nine explains the apparent knowledge and the hidden knowledge, and the collectivity between the apparent and the hidden knowledge. Origin ten explains the superiority to all other stations of the station of Love. Origin eleven explains the Way, the adherer (*sâlik*) to the Way and the states of

adhesion to the Way, and the complete teacher who has reached the Mohammedian Special Sainthood. Origin twelve is the explanation of the extension from ever and for ever of the Reality of Mohammed, and, in the images of meanings and the realities of spirituality and in the images of the senses, the places of manifestation of the prophets and saints, together with their effusion.

* * *

Origin one: Now let it be known like this, that Shaykh Muhyiddin 'Arabi, God be pleased with him, is a goodness from among the goodnesses of the best of the envoys in that which concerns all actions and works and words and qualities and natures and tastes and states and of becoming inexistent by annihilation in God and remaining (*bâqî*) with the Being of God, and he is subject to all of the Mohammedian degrees and stations and he is heir to its knowledges and gnoses and completions and revelations and stations and is the place of manifestation and mirror to the totality of the Mohammedian Divine Complete Sainthood, which is the collectivity of the immanential and Divine collectivity of degrees, as well as being the niche of Light and the plane of reflection to the Mohammedian total Spirit. And just as God has sealed with the Seal of Prophethood all the different prophethoods which existed in all the prophets from Adam (S.A.), which end with the Seal of Prophethood, and just as the quintessence and results of all the prophethoods were sealed by his prophethood, in the same way, with the manifestation in the Shaykh (R.A.) of the totality of the Divine quality of Mohammedian Divine Sainthood which completely contains the totality of the interiority of the prophethood of all the prophets, he became realized and manifested with all the results and quintessences of the completions and totality of the knowledges of sainthood, and he became the Seal of Sainthood.

Thus his being became the manifestation and the niche of Light of the collectivity of the totality of Reality and the Mohammedian Sainthood of Divine Uniqueness. Thus, just as the Seal of Prophets (S.A.) extends and helps the totality of the prophets from his absolute sainthood which is his interior, in the same way, the Seal of Sainthood, which is his most complete heir, extends and helps from the absolute sainthood which is his interior, yet he does not expose anything from the Divine knowledges and realities and determinations of Lordship except through the aspect of his subjection to the Seal of Prophethood and from the aspect of his being his heir, and with his permission. Consequently, he brought down and exposed this book in accordance with the limit set

by the Envoy, with the permission of God and the permission of the Envoy.

He who denies this book and relates blame to the Shaykh, God be pleased with him, and God protect us and he who attributes covering up of the Truth, denies the Envoy (S.A.) and his words, and, aside from understanding what is apparent from the language, denies the mysteries of the words of God and their realities and their interiorities and their finenesses. Not only, but he also limits and encloses the meanings of the Quran and the Divine knowledges with his relative dense intelligence and weak and flimsy and partial understanding. 'He who obeys the Envoy has certainly obeyed God.' Thus he who obeys the Envoy (S.A.), and the successors of the Envoy, perhaps even the caliphs of God, obeys God. He who dissents against the Envoy and the caliphs of the Envoy and denies them, dissents against and denies God. 'He who digs a well for his fellow man, falls in himself.' According to this, those who dig wells for the saint, God be pleased with him, and other gnostic saints and complete Mohammedians, they fall in themselves. The great caliphs and noble saints, having been divested of human qualities, and having become qualified by Divine qualities, and being coloured with God's colours, became the places of manifestation of the Divine Lights and places of reflection of Lordly revelation. They are removed totally from the universe of covering up the Truth and they have entered the universe of Oneness and Light and the Presence of Holiness and Mysteries. The ability to cover up the Truth, and blame, are the qualities of the *nafs* and belong to the people of the low human nature. It is in the universe of being qualified and being realized with the Divine and Lordly nature that the Mohammedian poverty and the real covering up is to be found, where the qualities of necessarily-so-ness are predominant over the qualities of possibilities, and being annihilated in the qualities of necessarily-so-ness is to veil oneself therein, and there to be contained. But these are not in any way diminished in their Lordly place in God and their grandeur by the religious decrees given out by most of the religious law-givers from official doctors of religion who are veiled with the qualities of the *nafs* and vulgar and ordinary love-affairs which they bring down from the Divine Nature and the Holy Lights.

Perhaps even, if all the members of the group of faithful people who have reached the degree of faithfulness came together and associated him with imposture (*zindiq*) and blamed him, they could not diminish in any way his height and value. Perhaps the gnosis of the group of these faithful people does not attain to his high degree, which indicates the Shaykh's perfection, just as Junayd Bagdadi, God has sanctified his mystery, who is of the most eminent of this group, said: 'Not one of

them reached the degree of his [the Shaykh's] reality, even if a thousand faithfuls testified that he was an impostor.' He who has reached the degree of witnessing and clarity is safe from those who are in the degree of covering up the Truth and he does not care about the praise or blame of the populace.

The source of the error of the official doctors concerning this book is that they see certain Divine knowledges and unknowable mysteries, which are present in this book and in the words of other saints of God, as being in opposition to some of the questions and affirmations of the ingenious interpretation of some of the interpreters of Divine Law, and in opposition to some of the beliefs of the people of belief, and they relegate and enclose the Divine Knowledge to the particular belief of the interpreter, and anything that does not agree with them they deny and blame. They do not know that the interpreter is a person who derives meanings and that he determines in accordance with the dominant conjecture (*wahm*), and that they are not people of insight and clarity and witnessing and certainty (*yaqîn*) whereby they could observe according to how the order is where God and His Envoy are concerned. Because of this, at the level of the correct estimate of the interpreter, there are two merits. One is the merit of interpreting and the other is the merit of hitting the mark, and at the level of the lack of his hitting the mark there is only one merit and that is the merit of interpreting.

The witnessing gnostic is the possessor of insight and clarity. He observes in the Divine Knowledge according to what order is established, and having observed it in this way he then exposes that thing according to his witnessing only if there is a Divine order to him ordering him to manifest it, and if the Divine order does not come to him he refrains from attempting to manifest the observation and remains gnostic according to Reality, because the one who is realized with the absolute servanthood is the servant of God and not the servant of the manifest whereby he would prefer manifesting rather than keeping it interior. Equally, he is not the servant of the interior that he should prefer to keep it interior when the interior has to be manifested. Thus if he manifests, he is not a person of merit because he does not manifest it for merit. He manifests it entirely from his conformity to the Divine order due to his servanthood. However, if the interpreter, in the interpretation of an order, did not estimate rightly and believed a thing contrary to what the order was concerning that thing at the level of God, when a gnostic opens up and manifests that same reality according to the reality of the Divine order, then as the gnostic's position is in opposition to the interpretation of the interpreter, the people from among the official doctors who imitate the interpreter deny the knowledge of the gnostic and blame him and

associate him with imposture. Consequently, he has left aside tact where God and the Envoy of God and the *khalifah* of the envoys are concerned, because he has relegated and enclosed the Divine Knowledge, which is infinite, to the interpretation of the interpreter, and he does not remember the words: 'If my Lord were as extensive as an ocean, the ocean would finish before the words of my Lord would finish.' Equally, he does not remember the words: 'Nobody encompasses anything from His Knowledge except whom He pleases', and the words: 'We gave them of knowledge only a little', and the words: 'Nobody knows how to interpret them except God and those who are established in knowledge', and other words like these, and he does not even remember the words of the Prophet who says: 'Indeed the Quran is outwardly and interiorly one, and its meaning is seven secrets', or according to another account, 'amounts to seventy hidden meanings', and he remonstrates with God and His Envoy and leaves off tact and shows animosity, and does not worry about being reproved by God and remains secure in his own belief.

Now let it be known like this, that the Envoy (S.A.) divided knowledge into three parts. One part is that God, the Most High, taught the Envoy (S.A.) and ordered him to announce to his people, 'and this knowledge is the knowledge which is brought down to the people through the language of prophecy, to be announced to them in accordance with their receptivity and aptitude. The second part is this: God brought down knowledge to the Envoy according to his particular aptitude which in relation to himself is necessitated by the degree of his prophethood, but forbade him to announce this to his people. The third part is the knowledge that God did not give to the Envoy during the time of the invitation of his people to God, so that he is not worried. That knowledge is the knowledge of *qaḍā'* (decree) and *qadar* (destiny) and the knowledge of the Mystery of Destiny, and the knowledge of Union and the knowledge of Oneness and the knowledge of the total Mohammedian Sainthood, so that at times the Envoy would face his absolute sainthood which is his interior, and the universe of Oneness, and would be cut off from invitation, and at those times he would not observe anything from the universe of immanence and plurality. It was rather that he did not witness even the non-existence and the annihilation of his own *nafs* and the pleasure of looking at the Face of God. That is why he asked of God of the taste of looking at the Face of God, with the words: 'My God, I ask of You the pleasure of looking at Your Generous Face.' If God had given him the intuition into the mysteries and knowledges which appertain to the Oneness of God, he would have been under the dominion of the witnessing of the Oneness of God during the period of his invitation, and the order of invitation and guiding would have been

prevented. The Envoy (S.A.) in his prayer pointed at these three parts with the words: 'My God, I ask of You with all the Names with which You have called Yourself, or that You have brought down in Your Book, or that You have taught any one of Your servants, or by which You have shown in Your Knowledge of the Unknowable.' According to another *ḥadīth* he said: 'God taught me three knowledges. He ordered me to announce one of these knowledges and forbade me from announcing another of these knowledges, and the third He left to me to announce or not.'

How is it that those who stop at the vision of the determinations of the religious law, who are those who have stopped at the level of the interpretation of the interpreter, or those who stop at the level of the apparent meaning of the knowledge of what the Prophet has brought down specially of religious law, could be of those who are established in knowledge, since God established equality with Himself for those who are established in knowledge? There is no doubt that there is no equality established with God in the knowledge of something for those who have risen to the image of that knowledge and to its established potentiality, except in the state of it being established in the Divine Knowledge, because God knows that thing according to whatever image is in the images of knowledge of that thing as it was individuated in the Divine Knowledge and it remains known to God according to that image. And the person who has risen to the knowledge of the image of that thing in the Presence of Knowledge equally knows that thing according to that image. Without this he would not be established in knowledge because being established in knowledge is discovering that thing known, as it is, and then knowing it. It is because of this that the word 'established in knowledge' refers to the Word of God and creates a veridic unity and collectivity between the knowledges of God and those who are established in that knowledge. There is no doubt that the knower who stops at the apparent understanding is not established in knowledge, because had he been established in knowledge he would have known the order exactly, in accordance with vision and insight, and would not have determined according to opinion and surmising and would not have erred.

The determination which is consequent to being established in knowledge and vision is not the same as the determination which is according to opinion and surmising, because it is wrong to transcend to an equality with God in knowledge if that thing is the result of opinion or surmising, because God's Knowledge is much higher than opinion and conjecture and surmising. Thus, it is clearly established that the person who stops at the level of apparent understanding is not established in knowledge,

and the state of this person is that he does not accept or establish anything above and beyond what he understands of knowledge, whereas the people who are established in knowledge are united in knowledge with God in the gnosis of a thing. Thus, that person relegates the universe of knowledge to apparent understanding and denies and repudiates that knowledge which is beyond and above his own understanding, which knowledge is that of God and that of the ones who are established in knowledge. How then could a person agree to and corroborate a knowledge which is above and beyond his understanding, which is God's Knowledge and which God ordered the Envoy (S.A.) to demand with the words: 'Lord, increase me knowledge-wise' (*rabb zadni 'ilman*). How can he who is not confident in that belief corroborate and believe something which comes from God? What grand frustration, disappointment and sorrow, and immense deprivation, frustration and disappointment, to be veiled from the Knowledge of God with relative partial knowledge, and to refuse and deny it!

(Some doctors think that) the two parts of the Knowledge which are established decisively are that one is particular to the Envoy (S.A.), and the other is particular to God; and it is not permissible to deny or repudiate this without any decisive proof. Perhaps rather this is an order of denial. In what way could one imagine a recompense in view of this? It would have been best and most suitable for this doctor to act according to his station and to act according to the level of the manifest law, and not to enclose the order to the apparent understanding, and to arrange himself in accordance with the Divine Knowledge and knowledge of the Prophet (S.A.) and to subject himself to the words of the Envoy (S.A.) and the order of God in the words '*rabb zadni 'ilman*' (Lord, increase me in Knowledge), and to desire to increase in knowledge, and not to deny what he does not encompass of knowledge but rather to attribute things to his lack of aptitude and the shortness of his understanding, because the interior knowledge is never enclosed and is not in accordance in every aspect with the apparent knowledge and is never walled in by the apparent knowledge.

This is because the Divine Names in their reality are distinguished one from the other. The Name Interior is differentiated in its reality from the Name Apparent. In the same way, the Name Apparent is differentiated in its reality from the Name Interior. 'The Apparent said "I" and the Hidden said "I", and the Apparent said "No".' The Name Apparent is due to certain considerations in opposition to the Name Interior. In the same way, the Name Interior is in certain aspects in opposition to the Name Apparent.

Prophethood is manifest; sainthood is interior. There is between the

two in certain aspects a mutual exclusion or incompatibility, because the requirement of prophethood is to receive inspiration from God by intermediary, and to see the immanence and plurality and argumentation and objection, and to order in the right way, and to forbid what is denied, and to invite them away from covering up the Truth towards certainty of belief, and to act according to limits, and equally it is to give appreciation of high degrees and great goodnesses in the other world, and to caution with hell and with great suffering.

On the other hand, the requirement of sainthood is to receive from God without intermediary, from the private face, and to see God and witness the Beauty (*jamâl*) and Oneness, and to refer and to entrust all affairs to God and to observe all actions as coming from the one real Actor who is God, and never to object in any way to the order of God and not to object to any person, and to pass beyond all elevated ranks in this world and from all the grand degrees in the other world, and to do away with all love of the immanence and immanental particularizations totally and to annihilate one's being in the Being of God.

Look at Moses (S.A.), who is an envoy of God and was spoken to by God and who was manifest with the completion and perfection of the determinations of the Name Apparent. Even though God had encouraged him to converse in communion with Khidr and even though Khidr had asked him to promise no objection, after some of the determinations like the holing of a boat and the killing of a boy and the building up of a wall, which are not of the Divine realities and the mysteries of Union, became manifest from Khidr, Moses, because of the necessities of the manifest and prophethood, preferred objection. Khidr, being realized with sainthood and the determinations of the interior, knew that Moses (S.A.) had no taste in the station wherein Khidr himself was stationed which was the station of sainthood, just as there is no taste for him in that station where Moses (S.A.) was established which is the station of envoyship. The station of envoyship confers objection, and the station of Moses requires objection, whereas the station of Khidr requires non-objection. Thus, because of Moses's station Khidr said to him: 'You cannot bear patiently with me. How could you have patience with that . . .?' The station of Khidr does not allow objection from any person other than he who is at the station of special witnessing where Khidr himself is, whereas Moses's station allows objection and he objects by force of the requirements of his station. Thus Khidr did not want to converse with such because Khidr is the possessor of the stations of the known and he wants converse with people who are agreeable to his station. But the people of Medina, who are not in the station of the

possession of knowledge, converse with anybody by virtue of their language and station.

Perhaps Khidr would not have said to Moses: 'You will not be able to have patience with me' for any reason other than his station; rather perhaps he would have liked to converse with Moses because of Moses's station. In the same way, Moses (S.A.) objected at every one of the incidents even though he had promised not to object, and Khidr said to him after the third episode: 'Did I not tell you you could not have patience with me?', and added: 'This is the difference between you and me', and then explained to please Moses: 'I am according to a knowledge that God taught me and did not teach you, and you are according to the knowledge that God taught you and did not teach me', and they each became singularized according to their station, and they became singularized and differentiated from each other by defining their singularity and their difference.

All of these orders are oppositions that happen between the apparent and the hidden, and prophethood and sainthood. As the killing of the young boy by Khidr was against the law of Moses, the objection raised by Moses was against the station of Khidr because in Khidr's station there is no objection, whereas the station of Moses and other envoys requires objection.

The bringing together of the opposing Names like the Apparent and the Hidden and the First and the Last, is special to God and to the Perfect Ones who join together between the apparent and the hidden and who are a collecting isthmus between the two sides. And being qualified by the two sides in their collecting isthmuseity, they extend over and view both sides, and they do not negate the determinations of the Name Interior when they are manifest with the determinations of the Name Exterior, and do not deny the determinations of the Name Exterior when they are manifest with the determinations of the Name Interior. In accordance with: 'He gave to everything its nature and then guided', this state gives the deserved portion of everything, whether it be from the manifest or of the interior, because in relation to this state, manifest and interior are at the same level and each of the manifest or the interior is one determination from the determinations of its reality and is of the necessities of Reality. However, if a Complete Man were to manifest at the level of a person conditioned by the determinations of the Name Manifest, with some of the determinations of the Name Interior which the people of the Manifest do not know, he would not be accepted by that person, just as Moses did not accept the acts of Khidr. Equally, if he were to manifest at the level of the person who is conditioned by the determinations of the Interior, with some of the

determinations of the Manifest which are opposed to his station, he would also, in the same way, not accept.

Manifesting with both orders in His Essence cannot be denied because to manifest with both these orders is consequent to His collective Reality and the determinations of both prophethood and sainthood are collected there. The aspect where there is no opposition between the two is in the fact that prophethood is the exterior of sainthood, and sainthood is the interior and mystery of prophethood; prophethood aims at announcement for the purposes of Union of God and gnosis of God and worship of God, all of which is present and existent in sainthood.

Now, there is no end to the Knowledge of God. It is not immured in the manifest or in the understanding of the manifest. Some of it results through the announcement of the prophet and through the language of prophethood, and some of it results from Divine instruction, as when God says: 'We have taught them knowledge from Our private Knowledge' or when He says: 'Be devoted to God and God will teach you' or when He says: 'God gives wisdom to whom He pleases', or when He says: 'When he was of the dead We gave him Life and brought him Light so that he walks with it among the people', or: 'Those who have strived for Us so that We guide them in Our Way.' The knowledge of Khidr (S.A.) is of this kind. Some others reach this knowledge by God raising them to it, and manifesting it by Divine revelation, not through teaching. This knowledge is particular to the sainthood of the Seal of Prophethood, Mohammed (S.A.), and to the heirs of this knowledge.

Divine knowledges do not result from intellectual proofs and theories. Rather, they result from complete facing and joy of thought and freedom of place after the Divine Munificence. The Shaykh, Sadruddin-i-Konevi, may his mystery be blessed, says in his comment on the *Fâtiḥa*: 'The real knowledge through taste happens from the aspect of clear and total insight, after the Divine Munificence, depending on the ceasing of the manifest and hidden partial strengths and the detailed expenditure appertaining to them, and by the freeing of the place from all knowledge and belief in everything other than the desire of God to make known what He makes you know, by total facing, sanctified from other common particularizations and imitative virtues and from relative love affairs in what appertains to the immanence, and other things, by superlative oneness and collectivity and complete purity, and by assiduously preserving this state in continuing superabundantly most of the time without worry and without dividing thought and with great concentration.'

Now, the one who denies does not accept the Divine Knowledge which descends into the hearts of the saints, and is either an obstinate ignoramus or an imitator of opposition who imitates the doctors in the

official knowledges, and he has never acted in accordance with what has permeated to his heart from the words of the language of knowledge, or perhaps rather he has taken the small and accidental benefits of the materials of the world as tools for accumulating things of the world, and he denies through obstinacy or ignorance, as is said: 'God has misled him in knowledge', or perhaps he is one of those people of exterior knowledge who stop at the apparent level of law and have not reached up to the interior of the Quran and the delicacies of discrimination. Thus the first variety is repudiated because the hearts of these imitators are closed to the Divine Effusion. The second variety, though worthy of merit because they follow the determinations of law and guard the limits of religion, are veiled from true knowledge, and they wall up the Divine Knowledge in exterior interpretation and condition it, and therefore they are blameable with tactlessness. In consequence they do not believe in the saints who are the Viceregents of God, and they are known as people who are suspicious of the Unknowable. They have become manifested by the determination which comes about in the verse: 'Those who love to diffuse wrong among those who believe, for them there is painful suffering in the world and in the other world, and if God wishes He will question and admonish them in consequence of their wrongs, or perhaps because they mirror the limits of the law He will go beyond admonishing. Most of them are not subject to anything other than opinion, and opinion does not profit anything from God, and God knows what they do.'

As Abu Yazid Bastami, God sanctify his mystery, said as he was talking to some of the official doctors of knowledge: 'You have taken your dead knowledge from the dead, and we have taken our knowledge from the Living and it does not die.' In the *Futûhât al-Makkiyyah* in the third chapter, the Shaykh, God be pleased with him, speaks on this matter in accordance with the Quranic sayings: 'Be devoted to God and God will teach you', and 'God encompasses everything' and 'Tell them to be devoted to God, and God will bring them discrimination.' And also the Shaykh, may God be pleased with him, in the second chapter of his *Futûhât*, refers to these things and quotes Abu Yazid al-Bastami saying to his father, Musa: 'Oh, father, Musa, when these people have been inspired by you to become believers through your words, tell the people of this Way (*ṭarîqah*) that you invite Him because He necessarily responds to invitation.'

Now, let it be known like this, that some of the words of the Shaykh, may God be pleased with him, in this book of *Fuṣûṣ*, are concordant with the apparent and are of that part of knowledge that God has brought down to the Envoy (S.A.) for his law, and the people of the

Manifest who have stopped at the level of the manifest law have understood that part, but some of what is in this book is interior and does not concord with the manifest, and that is from that part of knowledge which God gave to His Envoy, not to manifest it in his law, but rather perhaps to hide it. Some of it is from a part of knowledge which God did not bring down to the Envoy (S.A.) during his conditioning with prophethood so that he should not be worried during his invitation, but he made it open from God's Knowledge of the Unknowable. For instance, the above-mentioned *hadith* which is of the Divine Knowledge and not of the speciality of prophethood.

Thus, as all the prophets (S.A.) are the substitutes and alternatives of the Envoy (S.A.), and as He has manifested the Divine Knowledge from the places of manifestation of the first of these parts before the manifestation of the Envoy in the order of the emergence of the race of Man, in accordance with the language of the times, in the same way He manifested the reality of the second and the third parts from the niche of Light of the Seal of Sainthood, who is its place of manifestation, in the language of the people, because his people, being under the determination of the owner of the collectivity of speech (*jawâmi' al-kalim*), is the most beneficent of people through total receptivity and collectivity of place of manifestation. Whether it be this Shaykh, may God be pleased with him, the owner of this book, Muḥyiddin 'Arabi, or whether it be other Complete beings from among the Mohammedian heirs, none of them manifest any one thing from the Divine Knowledge except through the order of God or the order of His Envoy. Thus, anybody who denies the mysteries of the Unknowable and the Divine Knowledge which the Shaykh has brought down in this book of *Fuṣūṣ* from the Divine Presence by the order of the Envoy (S.A.), his denial, due to his narrow-heartedness and sad vision, refers to the Envoy. Thus they deny and blame him in the image of obeying him and affirming him, because the Shaykh, God be pleased with him, is subject to the law of the Seal of Prophethood, and his being is the mirror of the law of the Envoy and the niche of Light for the great Quran and is subject to it with total and perfect subjugation in the degrees and stations, and is equally the niche of Light to the Reality of Realities which is the private Mohammedian perfect total Divine Unique Sainthood. Thus, a person who is imprinted with the private sainthood of the Envoy (S.A.), and is manifested and revealed from there, and whose heart is the place of manifestation of the image of the Divine collectivity of the singularity of the Ipseity, will not out of his own choice deviate from that universe of Oneness of Light and Presence of Holiness and Joy, and turn his face to the universe of plurality and shadows and the universe of power and pride, and how

could he choose to be addicted to conditions of veiling himself in writing this book unless he were ordered and was conforming to the Divine order due to his servanthood? Even if the Shaykh were not to manifest this book in accordance with the established ways and means according to the order of the Envoy, but instead manifested it from completely abstracting himself into the total heirness and complete subjectivity and being the place of total manifestation, again there would be nothing attributable to him other than praise. The Grandeur and Majesty of the Divine Presence are so much more extensive that they could not be limited and encompassed by the people of the narrow heart and intellectual proofs and people of hypothesis. This is higher than their knowledge. And the degree and place of appointment of the Shaykh, God be pleased with him, is higher and of such great magnitude with God that it is not possible that he should proclaim anything other than from the niche of Light of his being which is subjected to the Mohammedian Reality and to the collectivity of the Divine Ipseity and images of knowledge.

The reason why the Envoy ordered the Shaykh to bring out this book is this: that those who are of the best of his people who are verifiers in total and collective law should equally verify his total sainthood and collectivity of Reality, and that they unite together between the determinations of the manifest and the interior, the possible and the necessarily-so, and prophethood and sainthood, so that they appear in the collectivity of the two seas and in reach of both shores, and that they become qualified with the Mohammedian completion in the station of 'the coming together of the two arcs', and they become Perfect Men, and that they be verified in the grand caliphate and the great prophethood, and that also they face towards the station of Uniqueness and collectivity of the Ipseity and the degree of 'even closer' and the degree of perfection, because this book has come down from the station of the Essential Uniqueness in accordance with the Way of the Mohammedian collectivity.

Now let it be known like this, in accordance with: 'My Saints (*awliyā*) are under My slippers and no-one else knows them', the saints who are prevented from being known by others by their being hidden under the slippers of zeal and veil of Majesty, and who are shrouded by these and who are drowned in the Beauty of Oneness and the collectivity of the two Lights, are not in any way diminished by the aspersions and blames of the people of conditioning who are dry-lipped in the shores of discrimination and imitation where it concerns the height of renown of the saints. In the same way, those of purity and delight who are drowned in the Sea of Oneness and burnt in the Glory and Majesty of the Face of

God, find no joy or taste in the praise and laudation of the people of imitation who are on the side of limitations and restriction, without any portion and ignorant of the effusion of the Sea of Absoluteness, neither is their heart afflicted by the refutation and denial of the deniers, nor does there result any elation in their being from the affirmation of the affirmer. 'The heart is large enough for the Ancient, just as it feels the existence of the recent.'

Some commentators, to remove the refutations and denials of the knowers of the manifest, have answered them by referring some of these matters to the fact that the Shaykh belonged to the Maliki sect, and said that the Shaykh is of the people of guidance and interprets according to the original Maliki Way and consequently he has interpreted in this way. Others, to apply some of the matters to the apparent, have interpreted him. Now, just as the deniers have erred in their denial, these have equally erred in saying that the Shaykh is an interpreter because he is Maliki, and trying to apply the Divine realities to, and make them concordant with, the understandings of the people of the apparent, that is: if these words have come out of them according to this sort of belief.

Now, let it be known like this, Shaykh Muhyiddin 'Arabi, God be pleased with him, is not according to the special sect of Maliki origin. He is according to the Mohammedian origin and according to the Ahmedian law, which law and religion the Envoy was in accordance with during his time, and upon which were united the companions, upon whom was God's pleasure. It is true that each Complete, during the period of his ignorance, is according to one of the four sects and finds growth and progress in that Way, but when he is verified and realized in the Mohammedian perfection he receives the Divine Knowledge, without intermediary, from the Mohammedian Spirit, and the origin of all Ways is imprinted in his being and he is in accordance with the Mohammedian Way and he is called Mohammedian. The Shaykh, God be pleased with him, in the foreign lands was according to the Maliki Way, but when he followed and became realized in the Mohammedian perfection he became Mohammedian and became the Mohammedian Seal of Sainthood from which Mohammedian niche of Light all the people of sects received help, because the perfect heir who receives the Divine Knowledge, without intermediary, from the Envoy, or the perfect gnostic who receives it, without intermediary, from God, through an Essential connection and a special aspect, does not need to belong to a special sect or to be of the people of interpretation, because that person witnesses the Envoy and he is with him, and in fact the Envoy is with the Divine Inspiration and the Divine Inspiration descends on him. In the same way, people of derivation are equally not interpreters because

the interpreter is a person of doubt and opinion and is not a person of certainty (*yaqîn*). If it were not like this there would be no difference of opinion between the interpreters. The Shaykh, God be pleased with him, is the possessor of witnessing and insight and brings it down through vision according to the requisites of the Divine order and does not determine with intellectual proofs. And last, he has obviated certain matters in the form of derivation and interpretation to make the understanding easier for the people of appearance, and this is never from his having a doubt, because whatever matter there is in which the Envoy is present, therein no comparison is allowable, because at the level of the people of insight the Envoy is present, is witnessed in their vision and they receive the determination from the Envoy, just as the Shaykh, God be pleased with him, in his *Futûhât* in chapter 366, speaks concerning the Mahdi and his determination of knowledge. Thus, the Mohammedian heirs, who are people of witnessing, are not conditioned by special beliefs, and without a doubt or contradiction they are according to the special religion of God, and God leads whom He pleases to the straight path.

The second origin: Concerning the Absolute Unknowable (*ghaybi-muṭlaq*), the Unknowable Essence (*huwiyyah*), the Non-Particularization, the First Particularization, the degree of 'even less', the Presence of 'ama and the degrees of 'ama (blindness), and the degrees of Singularity, and the degree of the 'coming close of the two arcs'.

Now let it be known like this, that the Divine Unknowableness is divided into two halves (*shatr*). One half (the first *shatr*) of these two is at the station of exclusion of any company, Absolute and free from all qualification, from all determinations, from all regularization, and is transcended from all comprehensible relationship other than a relationship of collectivity where It is Absolute in Its totality, and the reason why it is called 'half' is not because of individuation or relationship (to another half), but rather that when the second half, which is called the First Individuation, is individuated, it takes on the form of an indication (pointer) because that was its origin. Thus, the First Individuation which becomes individuated from the first half, proves that It (the origin) was unindividuated. That is why It is called the unindividuated Unknowable, or a half. Thus God, in consideration of His Essential Absoluteness and Unknowable Quiddity and Non-Individuation, is transcendent from Oneness of Ipseity, and in His Oneness of Reality, from all praise and Name and figure and determination. One cannot determine upon Him in any way. He cannot be qualified by any one qualification and He cannot be called by any one Name, and cannot be particularized by any

figure. Nothing can be attributed to Him of Oneness or the Necessarily-being-so of His Being, or of His being the beginning of everything, or of the requirements of bringing about or of causing and effecting, or of any appertainances of knowledge to Himself or to others. He is transcended from all plurality of qualifications or Names. The Divine Names are annihilated in there, and He is what He is and they are not what He is. Although He is One with the Oneness of Reality, yet His Oneness is not related to an opposition of plurality. His verification in His own Self, and imagining Him as verified in true knowledge, does not necessitate the imagination of an opposite, but rather that He is Self-established and establishes Himself. The reason why we say 'Oneness' or 'Unity' is for the purposes of transcending and understanding, and not to point at the notion of Oneness and Unity. God the High, in consideration of the Reality of His Oneness and in consideration of His total abstraction from manifestation in the places of manifestation and qualities which are qualities attributed to Him, is, by virtue of the places of manifestation, impossible of consideration and comprehension and witnessing and knowing and qualification. Thus, the colours, lights, and different expanses which are considered and witnessed in the potentialities and possibilities, are modalities and circumstances which are different modalities and conditions and which are quantitatively dissimilar and various, and where it concerns the Being of God they are the same as His Ipseity, and the reality of a thing other than Him is an order of accretion, and the Reality of the Being is from all eternity in the Divine Knowledge and is nothing other than His relationship to His individuation, which, in the vernacular of the verifiers from among the people of God, is called the established potentialities (*a'yân-i-thâbita*), and in the vernacular of other people they are called quiddities (*mâhiyyah*), the known unknowables (*ma'lûm-i-ma'dûm*) and the established thing (*shay'-i-thâbit*). Consequently, the being of another is through the Effusion of the Compassionate Self and the Divine revelation which is in effusion over His Established Potentiality (*'ayn-i-thâbita*), because that Effusion is an order of accretion over His Reality.

The second half is the First Individuation (this is the second half of the first *shatr*). The First Individuation is the first Self-distinguishing from the Absolute Unknowable. It is the key to the Presences of the Names, because its interior is the Blindness which is the Compassionate Self upon which relies the Uniqueness. The Blindness is the Presence of the totality of Names and qualities. The Prophet was asked: 'Where was our Lord before He created?' He said: 'He was in the Blindness.' The first degree of the degrees of manifestation is the First Individuation, because compared to the Absolute Unknowableness the First

Individuation is manifest, yet, however, in consideration of the degrees which come after it, it is still in the Unknowable.

The second half, which is the First Individuation, is equally divided into two halves. One of the halves is according to an aspect which is the reverse side (like the reverse side of a coin) of the Absolute Unknowableness, and that aspect is the relationship which remains in the Unknowable from the first half, due to the interior of the Name Manifest, by which aspect the remaining (*baqā'*) of the manifest and its pointing at the interior (*bāṭin*) which is known but non-manifest, becomes true. This relationship does not accept that the interior be separated from the Unknowable, because that relationship is no other than the order which comprises and collects between the manifest and Absolute Interior, and thus it is the connecting line between the two halves. 'Between the two the isthmus . . .', which, after individuation and distinction, prevents a separate half. Conjoining the first half and the Oneness from Union is the qualificative of that connecting line. That connecting line is intellectual and unknowable. For it there is no potentiality manifest. Even for any connecting line which is held between two orders, though its determination is apparent, its potentiality is not.

For that relationship of remaining (*bāqī*) there is again an aspect which is the reverse side of the manifest, and that is relativity and numerality, and there is another aspect equally, which is the reverse side of the interior, and that is Absoluteness and Unknowableness, and that relationship equally, by virtue of the two halves being in Union in the origin, only seemed to be separated from the above-mentioned half which is that quiddity and which is, in differentiation and change, only a relationship of non-existence and is not an order of being. Thus, the Reality which holds and protects between the two halves is the degree of the Man which is most complete and most perfect, which degree, because of its relationship of the absoluteness of its first receptivity, is collective of the manifestability of the Absolute Ipseity and the Names and the qualities and actions. This is because of the collectivity and balance in his total emergence and because in his being the place of manifestation there is an extensiveness of caring and protecting and completion and perfection. Also, that Reality is a mirror in which becomes manifest real servanthood and Lordship, real Lordship and servanthood, and the Name of that degree is 'Blindness', and its qualificative is Uniqueness and the totality of the qualities that are particularized in that are the Names of Ipseity. And what results from these Names of opposition and the determination of the Names, and equally from the qualities and by virtue of the interior of those qualities from the totality of their necessary properties, is an intellectual image which

is the image of Divinity. And the second half is this aspect which is the reverse side of the manifest, and this aspect is the consideration of the relative numerality of what is established in the Intellect of the interior of the First Individuation. Numerality through plurality of relationship necessitates the numerality of potentiality, because when the Name Manifest became differentiated in the degree of Blindness from the interior of the First Individuation, which is the Absolute Unknowable, bearing in itself the images of the relationships of plurality which are intellectualized in the First Individuation, which are explained as the possibilities, and equally, as it separated from it by the Name Manifest, its other necessities and subjectivities are attributed to it. Thus, God the High witnessed His own Self by His own Self in the degree of His own manifestedness, and His Ipseity was manifest to Him with all the Names of His Ipseity and original relationships, the individuations of which are manifest with the determination of the station of Uniqueness of the Ipseity and collective individuation. And this is the First Individuation. The numerality which is in that plurality of intellectual relationships and original relationships caused the numerality of potentiality. Consequently, the second revelation, through the Name Manifest, was raised in accordance with the relationships which were therein intellectualized at the degree of the First Individuation. Consequently, in that revelation the original relationships and the intellectualized images of Names became manifest and some of the images became differentiated from others. And the Ipseity became manifest in His own second degree, and that is the Second Individuation.

In consideration of the manifestation in the Second Individuation in the images of plurality which were intellectualized in this second half, this second half became divided again into two halves. One of these is the Arc of Necessarily-so-ness and in it prevail the Divine Names and the relationships of Lordship. The other is the Arc of Possibilities and in it prevail the images of possibilities and the realities of immanence, and both these arcs are mutually qualificative and mutually necessary. Neither by estimation nor by their being could one be imagined without the other. The Perfect and Complete Man is individuated between the two above-mentioned arcs which collect together between the realities of the necessarily-so-ness of God and the relationships of actions with the Divine Names and Lordship, together with the realities of possibilities and the potentialities of withdrawal and abstention. He is the encompasser of the two realities and is prevalent over all that is in the universes. He reaches the two sides and joins the two sides and he is the collecting together of the two seas and is manifest in two images, and this is the station of *hû*, the station of the 'joining of the two arcs'.

(In connection) let it be known like this, that there are degrees established for the Essence of the Compassionate (*nafs-i-rahmāni*). The first degree is the degree of inclusion and synthesis of the *nafs-i-rahmān* in the Unknowableness of the heart of the First *ta'ayyun*, just as the First Individuation was included in the *nafs-i-rahmān* before its first individuation, and it is this which is the degree of the Oneness and Absoluteness of the Non-Individuation of the degree of the *nafs*, just as in the universe of digits the letter *alif* was the same as the dot in the dot, (and it is the same as) and another example is the breath which is the same as that which is breathed before the breathing of the breath, because before individuation there is no breathing, nor breathing out, and this degree is the Uniqueness of the Ipseity wherein there is no possible consideration of plurality of relationship and of being.

The second degree: This is the degree of the rising of the *nafs-i-rahmān* from the interior of the First Individuation and its prolongation from there. It is just like the prolongation and rising of the human *nafs*, like an abstracted letter *alif*, from the interior of the heart of Man without individuation with a degree from the degrees of the Divine Unknowableness where the places of issue of letters are unindividuated by issuance.

The third degree is the individuation of the *nafs-i-rahmān* with the First Individuation (*ta'ayyun awal*). This is like the individuation of the human *nafs* at the degree of *alif* with a *hamza* (ء) which is that the human *alif nafs* becomes individuated in the heart which is the place of issuance of the *hamza*. Thus the *hamza* is the first individuation in the degree of the human heart, and, with relationship to the interior of the heart from whence the *nafs* gushes out, is the closest of all the diacriticals, and the human *nafs* becomes raised and extended from thence over all the other points of issue of letters.

The fourth degree: This is the consideration of the collectivity between non-individuation and individuation, with the quiddity (*huwiyyah*) and the isthmuseity of the *nafs-i-rahmān* in the First Individuation, which collects between the individuation and the non-individuation by being the same as both of these and the same as the *zāhir* and the *bāṭin*; because the potential, which is individuated with the First Individuation, is interior, and individuation is exterior, just as when the human *nafs*, when it is individuated with the *hamza*, becomes an isthmus by virtue of the fact that it connects between whatever thing is individuated in it of letters and their non-individuation and absoluteness. The human *nafs* collects together between individuation and non-individuation.

The fifth degree: This is the degree of the extension of the *nafs-i-rahmān* from the First Individuation, and the degree of its individuation with the

unknowable degrees of letters from the degree of the heart which is the first place of issue of the human *nafs* which is the place of issue of the *hamza* and like its extension and rising over the other issues of letters. From among the universe of letters in the human *nafs*, the *hamza* is the parallel of the First Individuation (*ta'ayyun awwal*) and the parallel of the first of the individuations of the individuations of the *nafs-i-rahmâni*, which, because of its relationship of differentiation from the interior of the First Individuation, was individuated first; as the *hamza* is the first of the letters which are differentiated because of the rising of the human *nafs* from the interior of the heart, in which the human *nafs* opened up all the letters and images of the human letters. The *alif* is the place of manifestation of the image of the Blindness (*'ama*) which is the *nafs-i-rahmâni* which is the qualificative of the One, by which and in which the images of other existents became manifest and individuated, which images are the letters and Divine words and Names, and Names of the Names, in consequence of which, letters and human words are individuated with the human *nafs*. The potential for anything from the letters does not become manifest except through *alif* which is the place of manifestation of One. However, even for the *alif*, according to the way of complete revealing and making obvious, no potential is manifest in the degrees of speech, because the station of the *alif* is Oneness, and Oneness is such a Oneness in the degree of transcendence (*tanzih*) that in it there is no manifestation of potential other than for Itself, and any other cannot comprehend It. Equally, *alif* does not become individuated in the speech of the *nafs*. Rather, it is manifested in digits because *alif* is nothing other than the extension and rising of the *nafs* from the interior of the heart without individuation with any specific diacriticalization outside the issue of the issuance of the letters. Thus, for *alif* there is nothing other than its individuation in the places of issue of letters, and the letters do not become individuated and manifest in the places of issue except by *alif*, just as the *hamza* is manifested because of its differentiation from and rising up from the interior of the heart of the *alif* of the human *nafs* in its own place of issue. Equally, this first individuation does not become individuated except from the interior of the heart of the First Individuation with the *nafs-i-rahmân* of the Ipseity, which is non-individuation but causes to rise because of His manifesting in the first degree of His own degrees. Thus, the Ipseity became individuated in the degree of the First Individuation because of the *nafs*. Consequently, in the same way, the *nafs-i-rahmâni*, which is qualificative of Oneness, became individuated in the degree of the First Individuation (*ta'ayyun awwal*) because of its rising from the interior of the heart of the First Individuation.

When the *nafs-i-rahmâni* rose from the interior of the heart of the First Individuation with the Light of Being and Effusion of Generosity, it contained all the things from the felicity of the First Individuation, at the same time collecting in itself the realities of action and acted-upon-ness within the Presence of Possibilities; then the coldness of the receptivity of places of manifestation which are in the potentiality of the *nafs* caused it to become conditioned and dense, because in the potentiality of the *nafs* is included both the actor and the receptor. In the Light of this spiritual 'steam' the images of the Blindness ('*ama*) became condensed and the emergence of the Biggest Blindness became manifest and then extended to the emergence of the *nafs* according to three constituents. One of these is high, the other is low, and the third one is isthmuseital and collective of oneness of isthmuseity. Thus, in the potential of the *nafs* the totality of the reality of action and being acted upon became individuated. Thus, images of two blindnesses became manifest. One is the blindness of Lordship and the other is the blindness of that which considers it the Lord. In the high *nafs* became manifest the totality of the realities of the light of the Divine effective actions as it contained the images of Divine Lordship and the individuations of Godly necessarily-so-nesses. This '*ama* is the Lord and it extends to the low which is felicitous of the realities of the places of manifestation of acted-upon-ness, and the totality of the reality of creaturiality of the effectedness of the places receptive of action became individuated, being the places of individuation of the possibilities of being. This blindness is the *marbûb* (the one that establishes Lordship). Thus the immanence and the universe of creaturiality emerged, and the first of this immanential emergence is the High Pen. The middle emergence of the totality of the uniqueness collects the isthmuseity of the Divine realities of effective action and the realities of creaturial effectedness and being acted upon; thus the middle emergence is collective and connective between the high and low, the manifest and interior, the necessarily-so and the possible, and is not distinguished from either side. It is perhaps rather that it is the uniqueness of the totality of both sides and the collectivity of the potential of both sides. And that which is individuated in this middle emergence is the Perfect Man, who ties together and collects between the two sides, and God leads whom He pleases to the straight path.

Origin three: explains the Divine Names and Qualities. Let it be known like this, that considering that the totality of the Divine Names and Qualities are in annihilation in the Ipseity of God, they are (that is, all the Names and Qualities) the same as God. They are: He as He is, and not: they are Him. Each of the Names and Qualities which are in the

Uniqueness of the Ipseity, is the same as the other Names and Qualities. Neither by being nor in relationship is there any difference or distinction between them, just like in Nature the trees and their branches and their leaves and their flowers and their fruit are the same as the tree's being, and just as the branches and the leaves are the same as one another. By virtue of the Qualities which are contained in the Ipseity of God, when the Most Holy Effusion and the Ipseity of the Uniqueness is revealed, then the images of the Divine Names and Qualities which are the realities of the Names, become manifest and become knowledgeably differentiated one from the other because of the differentiation of the Qualities which are the realities of the Names, and the place of manifestation and differentiation is the Presence of the Essential Knowledge. Thus, each Name from among the Names has a distinctive portion from the Essential place of manifestation, and which is specialized for it. Thus some of the Names are more prevalent and wider than others in width and encompassing and in prevailing over other Names, because some are like origins for some others, whereas some others are subject and secondary. Some are (1) Names of the Ipseity, whereas some others are (2) Names of Qualities, and some are (3) Names of action. For each of the Names established in any of the three degrees, there is a singularization or differentiation from the Names which are established in the other two degrees. Also, for each of the Names of the three degrees there results a completion which is special to it, and there is established for it a reality which is particular to it and differentiates it from the others. This results in a Lordship which is not established for another. For instance, there is for the Name *Allâh* and for the Name *rahmân* an encompassing and prevalence over all other Names, which does not exist for any Name other than these two. 'Invite God or invite the *rahmân*.'

Each Name does not denote the Ipseity except by virtue of its particularized quality and differentiated reality, because for each Name two indications are established. One indicates the Ipseity with a quality and the other indicates that meaning for which it has been sent (driven) and requires that. Under this consideration, each Name becomes other than another Name and becomes other than the Ipseity or the thing called. But in consideration of a Name denoting the Ipseity, for that one, totality of the Names result because the one that is called is One, and it becomes qualified by all the Names, and according to this consideration becomes the Greatest Name and becomes the same as that which is called. So much so, that it is the belief of Abu Qasim ibn Qasiy. Abu Qasim ibn Qasiy, in his book called the *Hal' al-Na'layn*, says that all the Divine Names name with all the Divine Names and are qualified by them because they denote the Ipseity. And we said in our book, also

called the *Haṭ al-Na'layn*, in which book we commentated upon the Word of the High to Moses (S.A.) which is this verset: 'And take off your sandals because you are in the blessed valley', that Ibn Qasiy does not mention from which aspect or consideration (he draws his conclusions) because it is not from every aspect; because although all things are Divine Names in consideration of their denoting Him, and all Names denote the Ipseity in consideration of their qualifications, yet they do not denote exactly in their denotation without the Perfect Man, such as Mohammed (S.A.), because that is the Greatest Name, and its denotation of God is exact denotation; because it denotes the collectivity of all the Names and place of manifestation of all the Names of His Immanence. So understand! Thus the Divine Names which are according to the images of knowledges in the Presences of knowledges, that great number which manifests in the places of manifestation of the images of the possibilities and in the potentialities of immanence with the Holy Effusion, become known by the knowledge of their determinations and their effects. And those Divine Names which are not manifested in the immanential places of manifestation remain in the Divine Knowledge in their state of establishment. Only God knows them, and nobody's knowledge attains to them unless the High God is well-pleased (*raḍiyy*) to raise some people from among the envoys or prophets or saints to that Presence of Knowledge and give them insight from that Presence of Knowledge and allow them to witness the images of knowledge. Otherwise, that which is known of the Names is known by their appearing in places of manifestation.

And the Divine Qualities are either of the Necessarily-so-ness or of negation. The Qualities of necessarily-so-ness are either of Reality in which there is no qualification, like Life, Necessarily-so-ness, etc., or absolute qualification like Firstness or Lastness, etc., or of double qualification like Lordship, Knowledge and Willing. The Qualities of negation are like being Rich beyond Need, Holiness and the One Who is Ever-Praised (*subbūh*). Thus, the Divine Qualities are according to two parts. One part is the Qualities of complete comprehensive total collectivity, like the Qualities which are known as the seven Leader Names which are, Life, Knowledge, Will, Ability, Hearing, Seeing and Speaking, and the other part is Names other than these, which are partial Qualities, like Creating and Nourishing.

The fourth origin: explains the *a'yân-i-thâbita*. Let it be known like this, that the established potentialities are the images of the Divine Names and Qualities and things of the Ipseity in the Presence of Knowledge of the Ipseity, in whose image the Divine Ipseity is particularized and

revealed in the Presence of Knowledge with specific individuation; they are established according to non-existence and they are not qualified by being. At the same time, the established potentialities are the realities of the possibilities which are established in the Divine Knowledge. Thus, for the established potentialities there are two aspects. One aspect is that the established potentialities are Divine realities in consideration of the fact that they are the images of the Names and Qualities. The other aspect is that they are the realities and basis of the possibilities. According to the first consideration they are like the bodies are for the spirit. According to the second consideration they are like the spirit for the body. The established potentialities result from, and are individuated by, the Most Holy Effusion in the Divine Knowledge, and through the Holy Effusion the potentialities of possibilities, which are their images, are resultant with their necessities and subjects in the exterior. The established potentialities are not qualified with any being brought about, because they do not exist in the exterior, and that which is brought about exists in the exterior. 'The potentialities have not smelt the scent of being.' What exists is the images of the potentialities, which are manifested, through the Holy Effusion, in the mirrors of potentialities. Thus, all the images of immanence and the places of manifestation of the universe of possibilities are the images of established potentialities, or they are the images of the Names and Qualities.

Origin five: explains the five *ḥadarât*. Let it be known like this, that there is no end to the number of Divine Presences (*ḥadarât*), but in consideration of the five universes they are five (Presences). One is the Presence of the Absolute Unknowableness, which is the Presence of Established Potentialities and Realities of Knowledge, and opposite this, in counterbalance, is the Presence of Senses and Witnessing which is also called the Universe of Possession and the Universe of Immanence and Mischief, and between the two is the Presence of Absolute *mithâl*, and between the Presence of Absolute *mithâl* and the Presence of Absolute Unknowableness is the Presence of Direct Relation with the Divine Attributes (*jabarût*), that is to say, intellects and abstract selves. Between the Presence of the Absolute *mithâl* and the Presence of Witnessing there is a Presence of Relative *mithâl* which is the Universe of Sleep. The Presence of the Collectivity of Human Completeness collects in itself all five of these Presences and is the consequence of all these Presences. The Presence of the Complete Man is the sixth Presence. Thus the universe of the Complete Perfect Man is the most collected together of the collection of all the universes, and the largest and most prevalent of all the Presences.

Origin six: is the explanation of Being and the Perfect Man. Now let it be known like this, that Being is One, and there is manifestation for it and that is the universe, and there are interiorities and these are the Names, and there is the collecting isthmus which connects between the universe and the Names, so that by it manifestation is differentiated from interiority, and interiority from manifestation, and that isthmus is the Perfect Man. Thus, manifestation is mirror for the interior, just as interior is for the exterior, and what is between is in totality and in detail mirror for the manifestation and the interior. Thus the Ipseity of the *ḥaqq* is the Collective Book and the Collecting Mother or source for the collectivity of all the Books before the detailing of the Books, and God's own knowledge of Himself is the detailing of the Evident Book which explains and exposes and details all things which are collected in the Ipseity. In the same way, the Perfect Man is the Collecting Book and the Collecting Mother for all the Books before their detailing, and his knowledge of himself is the exposition and the detailing of the Book. That which was in power and collectivity in it is then clear, exposed and detailed. All the same, God's knowledge of His own Ipseity is mirror to His own Ipseity, and His Ipseity is manifested therein and is particularized and individuated by it. Consequently, the Perfect Man's knowledge of himself is mirror to the Perfect Man, and he is manifested therein and is particularized and individuated by it. Consequently, between the Ipseity of God and the Perfect Man, from the aspect of totality and generality and from the aspect of immanencing of things in the Ipseity of God, there is conformity, and by virtue of being the place of manifestation there is conformity between the Knowledge of God and the knowledge of the Perfect Man, because what is in general in the Perfect Man is the detailed knowledge, thus the Perfect Man is total mirror to the Ipseity of God. Due to this conformity, and according to the aspect of totality and generality of the Ipseity of God, it is manifest in it and by it. Also, the knowledge of the Perfect Man is mirror to the Knowledge of God, and the Knowledge of God is in revelation over it, and is manifest by it. Whatever thing is included in the Ipseity, either by a total aspect or a general aspect, that same thing is included in the Perfect Man either by a total aspect or a general aspect, and the things which are manifested in the Knowledge of God in accordance with the aspect of detailing and partiality, are manifested in the knowledge of the Perfect Man in the aspect of details and partiality. Perhaps even that God's Knowledge is the knowledge of the Perfect Man, and that His Ipseity is the ipseity of the Perfect Man, without union and without infusion, because both infusion and union result from two existents, and even infusion (*ḥulūl*) is like this because in Being there is no other Being

than One because things exist through the Existence of God and are inexistent by their own selves. Consequently, how could a thing be united with God when its being is through His Being and is inexistent by its own being? Thus there is conformity through the aspects of generality and detailing between the Ipseity of God and the ipseity of the Perfect Man, and the Knowledge of God and the knowledge of the Perfect Man. Also, in the same manner, between the High Pen and the Spirit of the Perfect Man, and also between the Guarded Tablets and the Heart of the Perfect Man, just as well as between the Throne and the Body of the Perfect Man, and between the Chair and the *nafs* of the Perfect Man, there is conformity, and each one of these is a mirror to that with which it is in conformity. Everything that is in general in the High Pen is general in the Perfect Man. Everything that is detailed in the Guarded Tablets, that same thing is detailed in the Heart of Man. Everything that is in general in the Throne, that same thing is general in the Perfect Man. Everything that is detailed in the Chair, then that thing is detailed in the *nafs* of the Perfect Man. Thus the Perfect Man collects in himself the totality of the Divine and immanental Books. God's knowledge of Himself necessitates His knowledge of the totality of things, and He knows the totality of the things because of His knowledge of Himself, because the Perfect Man is in general and in detail the *huwiyyah* of all things. 'He who knows himself certainly knows his Lord.' The Shaykh, God be pleased with him, said in his Book of Mysteries:

I am the Quran, and the seven verses of
the opening chapter of the Quran,
And the spirit of the spirit, and not the
spirit in the containers.

God said: 'Read your Book sufficient in yourself. Today He is the Reckoner (*hâsib*) to you.' And God said: 'To show them Our acts up to the horizons and in their beings (*nafs*) so that the *haqq* becomes clear to them.' 'Is not your Lord enough Who is the Witness of all things?' And He says: '*alif, lam, mim*—this is the Book in which there is no doubt.' In this, *alif* denotes the Ipseity of Uniqueness because it is from the beginning of all beginnings, because He is from all time the first of things, and *lam* denotes the Being which is extended over the possibilities, and the *mim* denotes the total immanence which is the Perfect Man. Thus the High God and the Universe and Man are the Book in which there is no doubt.

Thus, let it be known like this, that the degree of the Perfect Man is just as mentioned before this; it is in the isthmuseity between the Ocean of Necessarily-so-ness, which is the Divine Names and Reality of Lord-

ship, and the Ocean of Possibilities which is the images of the immanence and realities of possibilities, and is realized by both sides and views both sides equally. A person who has not reached this degree is a person (*insân*) in image but is not a person (*insân*) in reality, and the one who is manifest in the universes with caliphate becomes manifest from this degree. The person who is not realized in this degree does not reach the degree of Perfection and Completion, nor the degree of Caliphate, and he is not a caliph, nor a total *murshid* (guide). The degree above this degree is the degree of 'even closer', which is the degree of super-completion, and that is the Presence of Uniqueness which is the station of Mohammedian annihilation, and this station is by origin the station of Mohammed (S.A.) and the station of the super-perfect ones from among his heirs. 'God leads whom He wishes on the straight path.'

(Section): Let it be known like this, that the Perfect Man, more perfect than which there is not in the universe, is in the degree of the speaking *nafs* among men, and that one is our Master, Mohammed (S.A.), which is the aim desired from the universe, and the Perfect Men who descend from his degree are at the degree of spiritual strength and they are prophets (S.A.), and the ones who descend from the degrees of the prophets are at the level of strength of sensitivities and they are the saints who are heirs of the prophets, God be pleased with them all. The remainder of the people after these are in form in the image of Man, and in nature belong to the generality of animals, and are in the degree of descent of animals which bestows growth and feeling. That is why we say the Envoy (S.A.) is the speaking *nafs*, because the Envoy (S.A.) says: 'I am the best of the people' and therefore is of the universe of people, because the universe in its totality with all its bodies and members is the Greater Man, which in arrangement is previous (*mutaqaddim*) so that the image of the emergence of the Envoy (S.A.) becomes manifest in it. It is like when the High God arranged and formed the body of Man before blowing into it of His Spirit, and blew His Spirit into it afterwards, and with that the universe became Complete Man. From among the images of the universe the angels became like the images that manifest in the illusions of Man. The jinn are also like the images of illusion. Thus the universe does not become Man unless there is in it the being of Man which is its speaking *nafs*. Equally, the emergence of Man is not Man without its speaking *nafs*, and from among Man the speaking *nafs* does not become perfect and complete except with the Divine Image. Thus, because of this, the speaking *nafs* of the universe, which is nothing other than the Envoy (S.A.), acquired the degree of Perfection by becoming manifest completely in the image of God. Thus the image of the

universe was like the body, and with the image of God the Envoy became like its spirit. God leads whom He wishes on the straight path.

The seventh origin: is the explanation of letters and words. Let it be known like this, that the letters and words are according to two parts. One is the Divine letters and the Divine words, and the other is the letters of being and the words of being. The unknowable Divine letters which are in the Unknowableness of the Unknowable, are that which is the excellence of the Ipseity, like trees among plants. Divine happenings are considered as the highest degrees of God's individuations. This is in consideration of the fact that things in the Essential Knowledge of God before the declension (*ṣiḡhah*) of being are the most exalted degrees of relationships where each happening is called a letter of the Unknowable. Before the declension of being, if one considers intellectually each happening with its necessities, that happening is called the unknown word. If one considers God's manifesting with that happening, without considering the necessities relevant to the revelation of God, but considering the extension and apposition (*insihâb*) of the two determinations, then that happening is called the letter of being. When the extension and apposition of the determination of the revelation over that happening and its necessities is considered, that happening is called the word of being. Considering that the unknowable letters are the happenings of the Ipseity, they are the same as God, just as the tree is a plant among plants. In consideration of the individuation of the letters through the individuation of knowledge, and the numerality of the letters through the relative numerality, and in consideration that the letters are the reality of things and their origins and their beginnings and their places of emergence, the unknowable letters are other than the Ipseity of God. They are differentiated from It by their relative differentiation, but not with real differentiation. Thus, the unknowable letters happen to be beginnings, or the individuation of things, and *salâm*.

Origin eight: is the explanation of prophethood with envoyship and sainthood. Let it be known like this, that the prophet is a person who is visited with Divine inspiration sent from God, who is visited by an angel with Divine inspiration sent by God, and that that inspiration would carry in it a Way (*shari'ah*) by which Way the High God causes the prophet to worship Him. If that prophet is caused to raise the Way for the benefit of others, then he is an envoy. The Shaykh, in chapter 14 of his *Futûhât*, says: 'Know that the prophet is a person who is visited with Divine inspiration sent from God, who is visited by an angel with Divine inspiration sent by God, and that that inspiration would carry in it a

Way, by which Way the High God causes that prophet to worship Him, and the angel brings him into both states when he comes down to him into his heart, or into different states from this in his descent . . .', or he can inspire him from outside of his body. He can inspire him through his ear so that he hears it, or through his eye so that he sees it, and the same thing as when he heard it happens equally for other powers of the senses. And this door is closed with the Envoy (S.A.), and there is no way of worshipping God for anyone by any other of the Ways which have been invalidated by the Way of Mohammed. And Jesus (S.A.), when he comes down, will not determine otherwise than by the Way of Mohammed (S.A.), and he, (Jesus), is the Seal of Sainthood, and this is of the honour of Mohammed (S.A.), that God seals the sainthood for his people with the revered envoy and prophet (Jesus), who will seal the station of sainthood. On the Day of Gathering he will be gathered with envoys as envoy, and will be gathered with us as a saint, and the saints are subject to Mohammed (S.A.), and to Elijah who is in this station higher than some of the other prophets.

Prophethood is according to two parts. One part is the interior prophethood, and the other part is the manifested prophethood. The interior prophethood is this, that the Envoy (S.A.), in the Name *bâṭin* and in the universe of the Unknowable, prophesied from God through his reality and spirit in the degrees of Divine Unknowableness to the realities and spirits of prophets and saints. That is how: 'I was a prophet when Adam was still between water and mud', with which the Envoy (S.A.) pointed at this special prophethood. The manifest or apparent prophethood is also divided into two parts. One part is prophethood of a Way, and the other part is the prophethood at large; and the prophethood of a Way is equally divided into two parts, the first part of which is the speciality of the envoy who is appointed with a new Way which makes that prophet into an envoy. The other part is that the prophet is appointed with a private Way and is not appointed with a new Way. The prophethood of the prophet who is appointed with bringing about a new Way is also divided into two parts; the first part of which is the prophethood of general, total, absolute prophethood, and the other part is private, partial, conditional prophethood. The general, total, absolute prophethood is the prophethood of Mohammed (S.A.), and the private, partial, conditioned prophethood is the prophethood of the prophets who were appointed with new Ways, from Adam until Mohammed. The realities and the bases for these are the width and comprehension of the Names, and in accordance with the aptitude and receptivity of their people the prophethoods of these are equally dissimilar in width and appertenance. Even though in relationship to the Mohammedian, total, absolute

prophethood, the prophethoods of these are partial prophethoods, yet in comparison with those with prophethoods like Variants and Singulars, below them, with even more partial prophethood which is the prophethood of the prophets who do not have a Way, the prophethood of these is complete prophethood.

The prophethood of explanation is equally of two parts. One part is that the prophets (S.A.) obtain the knowledges and gnosés which are outside of the Ways and laws, directly from God, without any means, through their sainthood. The difference is that these prophets receive the knowledge and the gnosés without intermediary, from God, through the aspect of sainthood, and then prophesy. Divine waking up or prophesying and the Lordly insight is what they wake up to from the Divine realities and gnosés of the mysteries of the Unknowableness which the saints have; and in this kind of awakening or prophesying there are no new Ways and laws. The prophethood of Khidr (S.A.) is also of this kind, because Khidr is individuated, between the station of faithfulness and prophethood with a Way, with singularity and closeness. The station of closeness is the station of absolute wakefulness or prophethood, which is received by him with Divine specialty; and in this station also, the Divine specialty is obtained without means, from God, from the private aspect. This kind of prophethood can also be fluent in animals, as God said: 'Your Lord inspired the bee.' It is also fluent in other existents, but these are not called by the Name 'Prophet' or 'Envoy', except that for some special angels the word 'Envoy' is given. Prophethood of a Way is one of the degrees from among the degrees of Absolute Divine Sainthood, and is its manifestation. The prophethood with a Way is stopped with the Envoy (S.A.), as in his words: 'There is no prophet after me.' After him there will be no envoy appointed with a new Way. However, the prophethood of explanation will never be cut off, whether in this world or the other, from the places of manifestation of Mohammedian Sainthood. The prophets as envoys are higher than other prophets. They combine the three degrees of prophethood, envoyship and sainthood. However, in the envoy, his sainthood and prophethood are higher than his envoyship because sainthood is a Divine quality and prophethood is an angelic aspect, whereas the envoyship is the human aspect. However, in another aspect, envoyship is higher than prophethood and sainthood, and prophethood, equally, is higher than sainthood, and the envoy is higher than the prophet and the saint because the envoy is appointed with a book, and is higher than the prophet and the saint because in law the saint is subject to the prophet and the prophet is subject to the envoy. And the beginnings of the prophethood are the ends of sainthood. The

end of the tor (pinnacle) of the Intellect is the beginning of the tor of sainthood.

The heart of the tailor of the Intellect,
although it is hit with much rough sewing,
The emptiness of the dome does not give
a dress suitable for the height of Love.

Sainthood being a Divine quality, it is, in consideration of this, permanent and eternal and is general encompasser of the sphere (*falak*) and comprises the totality of the Divine and immanential degrees. Prophethood is one of the degrees of the totality of its degrees. When sainthood is considered in relationship to a servant, it is nothing other than the passing away (*fanâ'*) of the servant in the Being of God, and his annihilation in the Ipseity of God. There is no manifesting for this saint through his own *nafs*. The saint is absolute servant. He becomes manifest if God manifests him, and remains hidden if God hides him. That which is manifest by its own *nafs* is the manifest servant, and that which is hidden by its own *nafs* is the hidden servant. The one who is the servant of God does not become manifest or hidden by his own *nafs*.

Sainthood is according to two parts. One part is the hidden, total, Mohammedian, Divine Sainthood, and the other part is the apparent Sainthood which is individuated with human places of manifestation. This is also of two parts. One part is general Sainthood, and the other part is private Sainthood. General Sainthood is also of two parts. One of these parts is the sainthood of the prophets and envoys who have been appointed since the time of Adam (S.A.) until the time of the Envoy (S.A.), and then there is the sainthood of the Poles (*aqṭâb*) and other saints, as God said: 'God is the Friend (Saint = Friend) of those who believe.' Even though the sainthood of the people of Union, during the intervals between two prophets, is of the private Sainthood in comparison with those, yet they are included in the general Sainthood because general Sainthood is prevalent over their sainthood. According to this consideration then, general Sainthood becomes according to three parts. The private Sainthood is also of two parts. One part is that private total Mohammedian Sainthood which is special to the Person of the Envoy (S.A.) in the human being and his heirs who are the Mohammedian Poles. According to this consideration, his being and the beings of his heirs are like the niche of Light of the interior, total, Mohammedian Divine Sainthood, which, although it was interior and total sainthood, becomes individuated and manifest with all its determinations and necessities in their being. However, in the Poles that come after the

Envoy (S.A.), the total, general Sainthood and Mohammedian private Sainthood are combined. Another part of the private Sainthood is also the sainthood of the special believers from among the people of following (*sulûk*). This sainthood which is above the degree of faith and belief (*îmân*) is due to the degree of sainthood which happens in each of the degrees, by virtue of each station and each degree of the Mohammedian stations and Divine degrees. Again: 'God is the Friend of those who believe, and equally God makes the pure His Friend.' Thus the saint who is particularized in each degree and in each station makes God his Friend over the totality of his affairs, by virtue of that degree; and also God, because of that degree or station, befriends him when he is realized through the Mohammedian private Sainthood; because according to the Mohammedian taste, the saint is *fanî* (passed away) from everything and does not witness anything else with the High God. Rather perhaps he becomes *fanî* with his being and becomes *bâqi* (remaining) with His Being, and after that he becomes *bâqi* in everything, and observes God with the Being of God in everything.

The sainthood which happens at every station of the stations specialized for the Mohammedian Presence, is of the Mohammedian private Sainthood, as that station is the Mohammedian station. The person who is in the station of the 'coming together of the two arcs' from among the stations of Mohammedian stations is in the station of the Perfect Man which is the station of the rising of the creaturalities wherein he is particularized, and this is also according to two parts. One part is the most perfect saints who have been answered and returned (to earth), and this part is the Awake (*hushyâr*). Another part is those annihilated saints who are perfect. These saints are the ones who are drunk with God (*mestânân*). They are saved from the constriction of humanity and have been drowned in the Uniqueness of the two arcs and have become inexistent in the witnessing of the *jalâl* and *jamâl* of the Self-Subsistence. They do not even know of their own existence, so how could they be in any way in relationship with any other person? And they do not have the strength to acquaint other people with that Exalted Being, and their praise is always (verse): 'You have occupied me with Yourself and brought me even closer to You, so that I thought that I was You.' These people have no knowledge of the tastes of the pinnacle of awakening (prophethood) and He does not occupy them with invitation. But the *hushyâr*, who are the perfectly returned ones, they, in accordance with: 'We brought from among them leaders who guide in Our order' are made to wear the coat of awakening and caliphate, and they invite the people to God and are guides with the order of God. 'Say: This is my

Way. I invite you to God and to vision, me and the ones who follow me.'

The Mohammedian private Sainthood, which is particularized in the station of the 'closeness of the two arcs', becomes sealed with the Mahdi (S.A.). General Sainthood becomes sealed with Jesus, son of Mary (S.A.), and the sainthood of human perfection of total and complete Mohammedian Essential Divine Sainthood, which is the uniqueness of the totality of complete privateness and which is between the Ipseity and the Divinity, becomes sealed by the most perfect and complete heir of Mohammed (S.A.), who is verified and realized in isthmuseity. That person is the owner of this book, Shaykh Muḥyiddin 'Arabi, God be pleased with him, who says:

I am the Seal of the prophets of Mohammed,
Seal of Privateness in the open extent
of the world and in the Presence.

He also said in another poem:

I am the Seal of Sainthood without a doubt,
Inheriting the Hashimi (Mohammed) with the Messiah (Jesus).

What is meant by sealhood in the sainthood is the manifestation of the perfection which is the interior and the synthesis and quintessence of sainthood in the human and in mankind's material emergence, which is the Mohammedian apparent cycle; but as sainthood is no other than a Divine quality, then, in this consideration, it is qualified with being manifest and being interior, but does not become sealed due to revelations and manifestations of perfections, as, after the end of the prophethood with new law of the Envoy (S.A), the infinite Lordly perfections and Divine revelations have happened and will happen perpetually, and addresses of friendship and revelations of witnessing are eternal and forever. That which is not cut off is the Divine Sainthood which comes with a private aspect without intermediary. God leads whom He wants to the straight path.

Origin nine: is in explanation of apparent knowledge and interior knowledge, and the collectivity between apparent knowledge and interior knowledge. Let it be known like this, that God the Great is apparent and interior. Thus the apparent is known by the apparent and the interior by the interior. Apparent knowledge is in two parts. One part is through the first level of understanding of the apparent meaning of the Grand Quran, which is mostly the knowledges of the limits of law and determinations of religion and Islamic beliefs. This knowledge is like a

body for the interior knowledge. The other part results from the human senses being manifest, and the members and the surroundings, like the power of sight, hearing, touch and smell, and other members of the human body which are particular to the apparent side of the man, like the belly, the sexual organs of both Man and Woman, etc. There results a knowledge from each of these pre-mentioned powers and members for the emergence of the humankind, and these are the manifest workings of the human emergence, and in accordance with the quote: ‘. . . so that they see Our acts unto the horizons . . .’, these take from the horizons the Lordly knowledges and the Divine acts which are spread over the horizons, and convey them to the interior. The interior knowledge is also according to two parts. One part is the knowledge which benefits from the interior of the Quran, and that is the knowledge of Unity (*tawhîd*). This includes the Divine mysteries and the realities of the Unknowable. The second part of this is resultant from the senses of the interior and the powers of the spirit. The animal spirit, the spirit of the intellect, the spirit of reason and the Holy Spirit, together with the receptive heart which is the place of revelation, these are the interior acts of the human emergence, which, in accordance with the rest of the quote: ‘. . . and in themselves . . .’, receive it from the interior and from Man’s unknowable emergence and his reality, and enter it into the apparent emergence of his genus. In comparison with the apparent knowledge this is like the knowledge of the spirit. Thus, as the spirit cannot be manifest without the body, the interior knowledge, equally, cannot be manifest without the exterior knowledge. On the other hand, as the body is not present without the spirit, the apparent knowledge cannot be present without the interior knowledge. Thus it is necessary for the emergence of Man, which is created according to the Divine Image, that it should have the collectivity of both knowledges, so that he witnesses the apparent with the apparent and the interior with the interior, and so that he is qualified with the collectivity of the manifest and the interior, from all of which results completion and perfection for Man. Man should be wary not to allocate knowledge, like some of the people of the manifest, to the manifest knowledge, nor, like some of the people of the interior, allocate knowledge to the interior. The doctors of the manifest, allocating what is known to the knowledge of the exterior, are veiled from what is encompassed and known of the interior knowledge, like the people of Moses who do not witness the *ḥaqq* with the witnessing of the unknowable in the intellectual comprehensions and the degrees of the unknowable. Equally, the people of the interior, like the people of Jesus, abstracting themselves from the manifest by their exaggerated leanings towards the spiritual aspects, do not witness the

ḥaqq which is manifest in the immanential manifestations and in the places of revelation of the senses. The Mohammedian perfection is through the combining between the apparent and the interior, and the combining between the manifest and interior is at the level of the 'joining of the two arcs' which is the degree of the Perfect Man and the degree of Caliphate, where the arcs of the exterior and interior and the arcs of necessarily-so-ness and possibilities and the arc of creation are all combined. The Perfect Man is present in the very (real) centre between the two arcs and is controller and overseer equally to both sides. He should be the isthmus between the Sea of Necessarily-so-ness and the Sea of Possibilities so that the orders of manifestation and manifesting do not in any way suffer, and that there be no oppression either from the Sea of Possibilities or the Sea of Necessarily-so-ness, one over the other. Then, passing beyond all of what is given to Man of the apparent knowledges and hidden knowledges, and all the images of the senses, and all the influences of the intellect and the unknowable upon one's essential being, and all the realities of the Names of necessarily-so-ness, and all the realities of places of manifestation of possibilities, he should reach and arrive, with the perfectly polished heart and total arrival, at the Presence of Uniqueness, and make of his heart a complete mirror to it, and the place of manifestation of the total, and reach the station of 'even closer' and the Mohammedian Presence (Reality of Realities). 'There is a day where possessions or children or relatives are of no use except that which God has given to the heart which is peaceful through perfection (*salâm*).' And God tells the truth and it is He who guides in the Way.

Origin ten: is an explanation of the fact that the station of Love is higher than all other stations. Let it be known like this, that the station of Love is higher than all other stations and states, because the Divine Love is fluent in all stations, and the manifestation of all things is through Divine Love. Therefore, any station or state which happens to come to Man before Love, is meant for Love, and all stations and states which come after Love, benefit from Love because Love is the origin and essence of being and the station of Mohammed (S.A.) which is the beginning of the universe. All creation branches out of this Reality (Reality of Realities). Thus God gave the station of Love, which is the origin of all stations, to the origin of all existences, to Mohammed (S.A.). He (S.A.) is the image of Divine Love. 'Say: If you love God, follow me. God will love you.' Thus He assigned Divine Love to the following of the Envoy. And you, if you want to observe the Beauty of the Real Beloved, initiate your intention to the Love of God, according to: 'I was a hidden treasure

and I loved to be known . . . ' Just as the manifestation is through Divine Love, arrival is equally possible through Divine Love. God leads whom He wants to the straight path.

Origin eleven: is in explanation of the Way and of the followers of the Way, and the states of following, and the special Mohammedian Sainthood which is reached by the Perfect Man. Now let it be known like this, that God the Great, while dwelling in the Unknowableness of Quiddity, to manifest the Beauty of His Perfection arranged Man in the most beautiful form and the best image, and sent him to the lowest of the low. God said: 'We created Man in the most beautiful order and then sent him to the lowest of the low, except those who are secure in belief and do pure acts.' Therefore it is impossible, without a doubt, that Man would not turn his face, once having reached the lowest which is the universe of Nature, to that which necessitated God's Will for His creation which is the Divine gnosis and revelation and revealing, because his happiness results from that. Total gnosis, revelation, and revealing, cannot possibly happen except with the perfection of Man, and the perfection of Man cannot happen except by reaching to the Presence of Oneness and the degree of 'even closer' which is the degree of the Perfect Man, and after the degree of 'even closer' which is the Mohammedian Perfection, the Presence of Uniqueness, and entering the special Mohammedian Sainthood. Entering the Presence of Oneness is not possible, and the perfection of Man is unimaginable except through cleansing the heart, which is the house of God, from things seen as blameworthy by law and habit, and from such qualities, and by washing it with the water of purity and self-vigilance from all that appertains to the immanence, and making it empty of the impediments and obstacles of the possibilities, and by turning towards the Presence of Oneness with the total aspects of the heart, without looking at other things than the Face of Oneness and giving them importance, and holding onto the High God and following Him and fiding oneself to Him under His determinations. 'He who holds onto God, indeed God leads him to the straight path.' And as He said: 'What more beautiful religion than he who has fided his face to God Who does beautiful things?' The straight path is the path of *tawhîd* and the path of Oneness of the Ipseity.

The religion of all prophets is one. From all eternity, Man is according to one religion; from the first creation, from the time of the emergence of his elements, he is thereupon established (according to one religion). The highest degree thereof is Oneness, and to know the value of this and to follow the Way of the Oneness of the Ipseity, which is the strongest path and the straight and closest Way, is not possible except through

the intermediary of the envoy or through the intermediary of the prophet or through the intermediary of a *khalifah* (viceregent) who has reached this degree and is total heir. The envoys and prophethood are cut off since the law-giving prophethood of the Envoy. There is no prophet or envoy who will come after this. However, the Mohammedian general Sainthood is never cut off in this world or the other, and is never removed at any time from the places of manifestation of human perfection, and such people are of the most honourable Mohammedian heirs who are Poles or caliphs, in whose images is revealed that One Reality. At any one moment there is no other than one person who is the place of manifestation of the Divine determination. To lead to that station is in his hands and there is nobody else's hand other than his in this, because his hand is the Hand of God, and this person is the Pole (*qutb*) of the Poles (*aqṭāb*). The Shaykh, in chapter 336 of his *Futūḥāt*, says: 'Know that general covenanting does not happen except for one at a special time, and this one [person] of his own time [of that time] is shown in the Divine Image in the immanences, and this is his sign in himself so that he knows that he is he', and to reach that degree is through his guidance or through his order by the hands of the caliphs who have reached that station. However, to grow up under his education and be guided by it is not the same as being guided and being educated by other caliphs. What befalls him is not the same as what befalls others, because the sultan's guidance is not the same as the guidance of one of his close friends, and because what befalls him befalls the potential, and what befalls the other is what befalls the quality. People of stations who are gnostics are ignorant of this mystery, and invite the people without having attained to this degree, unless of course they have been appointed by the Pole who is the total teacher; and the people of the Way who require God, most of them are completely ignorant of this mystery and this order as it is. They believe that each saint and each Perfect Man leads to God, and they say that the Way to God is as many as the beings of the creatures. It is true that there is the Hand of God in each creature, and each creature is the place of manifestation of one face from the many faces of God, and the place of revelation of one Name and the source of one of His actions, yet each creature is not the total place of manifestation of the collectivity of the Divine Names in the Presence of Oneness, and that man has not total manifestation. If it had been enough that there is the Hand of God in each creature, and that he would observe that special face or aspect of God, then it would be necessary to prefer without a thing to prefer it to for the man who decides to follow this Way, because since there is a face and an aspect of God in each creature, it would be necessary to prefer the aspect of God and the Hand

of God which is in him to those of others, and he would prefer that to deciding to follow the other face and Hand of God in another creature. In the same way, the veiled person who does not witness God in his own being, how could he observe God in the place of manifestation of another, and how could he observe the *ḥaqq* by the intermediary of such a man? As he is veiled he cannot be a guide to another, nor can another veiled be a guide to him and therefore bring him to knowledge. How can a blind man depend on the blindness of another to lead him in a Way, and how could the other blind remove the curtain from the eye of the first blind man?

How could you know the tongue of the birds,
Have you not seen, Oh mosquito, Solomon?

Each shepherd that comes from the mountain does not manifest as Moses hearing the call: 'I am God indeed', and the one who travels in the world in abstraction does not deserve being the Spirit of God and reviving the dead. The Light of the Majesty of Mysteries does not fit into each heart, and every impetuous effort does not give strength to hear gnoses of Majesty. In short, the perfect individual which is individuated for each time, is like the Heart which is the place of the Divine Spirit, and the other saints and caliphs are like members to him. However, the thing which is a part of the total is not like the total. The place of manifestation of less is not like the place of manifestation of the total. The place of manifestation of the Misleader is not the place of manifestation of the Name Guide. Thus the follower of the Way who differentiates the degrees becomes of the people of Reality, and the one who does not differentiate the degrees becomes impostor (*zindīq*) and one who swerves from a true direction, and being lost in the veil of wonderment (*ḥayrah*) and wandering in the desert of yearning he remains in regret and finds no way to witnessing and seeing. To see, to witness God in each place of manifestation according to the place of manifestation is the taste of the perfect gnostic. What is necessary for the follower is to differentiate degrees. Perhaps that he should refrain from the totality of aspects and face God who is revealed in the niche of Light of the receptive heart of the Perfect Man who is the place of manifestation of the totality of the Divine Names.

Now, Oh receiving believers, and Oh you follower who receives, if you follow the Word of God and want to be saved from this passing universe and you desire to reach and value the universe of Oneness, do not give your heart to this universe of plurality and shadows, refraining from it for the purposes of being saved from this clothing of nature. Try to obtain a Way from a superior guide and a total saint who is present

in the place of manifestation of the niche of Light of Mohammedian Sainthood, and who is manifest with the image of the Divine perfection of the human, and who has been returned from the degree of 'even closer' to the station of the 'coming together of the two arcs' with caliphate, and fide in him and obey him. Do not object to him in any order. Do not oppose or deny, and speak with him with purity and surrender (*taslim*) and affection. It is not possible for the student who requires the *haqq* that he should be able to prevent his heart from inclining to such things as the degrees of the other world and a return to the degrees of this world and families and possessions, even after he has covenanted with a perfect guide, even though he has passed through the requisites of religion and has taken out of his heart the interests and incumbencies which prevent the manifestation of the Beauty of Oneness in his heart, and even after having been purified and being in peace from attraction to all sides, and having taken out of his heart the rule of any other thing than the love of God Who is the Real Beloved, and having turned his looking only towards God without regret in his mind, with total direction and love of God, unless he has risen to the degree of Insight (*kashf*) and Clarity and has left in him no other will than God's Will.

Now, the most perfect of the saints have all followed in this Way, and the rare, most pure ones have found this Way to the Realm of Oneness. It is according to this aspect that the perfect Envoy was ordered: 'Worship your Lord till He gives you certainty (*yaqin*)', and it is because of that that he became realized in Uniqueness in the station of 'even closer', having refrained from the plurality of being and relationship. 'And say: This is my Way. I invite you to God and to vision, me and the ones who follow me, and praise and glory to God, and I am not of those who associate (*rnushrik*).' Thus the Mohammedian Way is to run to God with total facing and to refrain from everything else, and to deny anything else for Him.

Finally, let it be known like this, that Man is according to three kinds. One kind is the people of the left. They know only the apparent from the life of the world, and of the other world they are absolutely ignorant. All their efforts are for the manifest life of this world, and their hearts are enveloped from turning to the degrees of the other world, and their essential aim is the life in this world. The person whose face is turned towards the things of this world and whose heart is sealed from the other world, is the person of the left. Another kind of people is those of the right, and their efforts are all for the things of the other world and the degrees of paradise. For the things of the world they work only for sufficient amounts and these are the people of paradise who are believers.

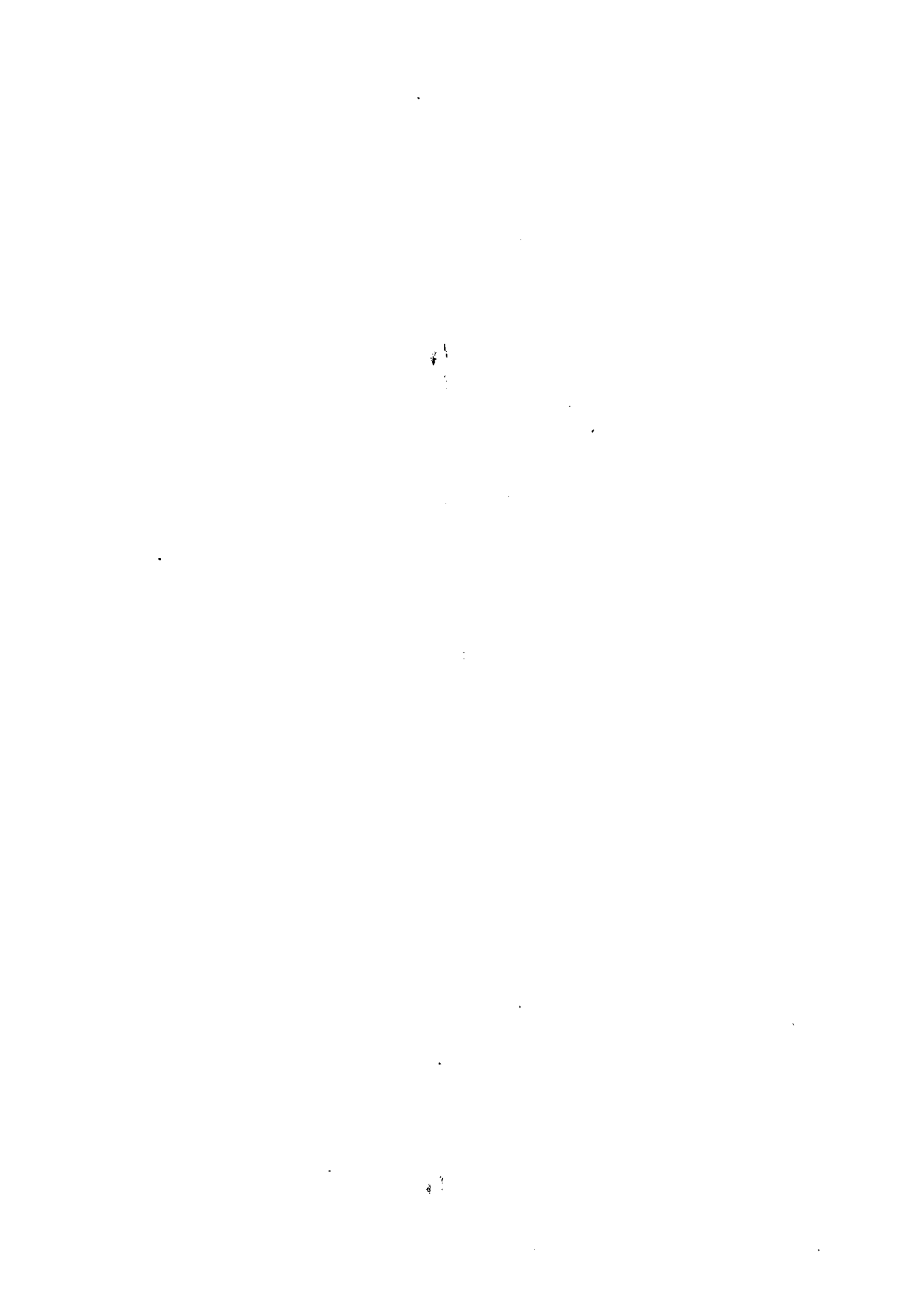
The third kind of people is the people who are brought close (*muqarrabin*). They have denied to themselves giving any special value to the things of the worldly life and the heights of the degrees of the other world, because their hearts are Divine mirrors and the places of reflection of Lordly revelations. They are people of witnessing and vision and insight and certainty and taste and conscience. They are not veiled from the witnessing of the Beauty of Oneness by the witnessing of the plurality of the images of this world and the other world, and the service of these people to the servants of God is by the order of the *ḥaqq* to guide them and purify them to the station of Oneness, and their *himmah* upon the servants of God cleanses their hearts from the interests of this world and from the impediments of the other world, and polishes them, and guides them and brings them to safety. They do not intercede for the orders of this world which would cause the distancing of the servant from the house of the Lord of Dearness, and they do not incline towards or face in the way of degrees of the other world which may cause the veiling of the lover from the Beauty of the Oneness of the Unity of God. Their service is to lift off the veils and the obstacles between God and the servant, not to increase the veils, and they lead to God. They do not mislead from God. God has preserved them from the common run of people in the images of this world, and equally has preserved them from those special people who are in the images of good-doers, and He even preserved them from the great *abdāl* (Spiritual Replacers or Exchangeables or Substitutes) who are never manifested with inability in *taṣarruf* and in the giving of all things in *taṣarruf*, or lacking in ability in *taṣarruf* in bringing about a thing in the order. If an act of generosity (a miraculous happening) were to emanate from some of these people of stations—as these (people of stations) are at the degree of being the servers and subjects and members of the people of perfection—and (equally) an act of dispensing (*taṣarruf*) were to emanate from one of the *abdāl*, the people of perfection appear in the images of inability in connection with laying down the parameters of that event. Because these people are veiled in servanthood and inability they are protected from being understood by the common or the select people, and equally, from the comprehension of their friends and relatives, and also from the knowledge and estimation of the people of stations who have not attained to their level, as well as from the *abdāl*. ‘My Saints are under My slippers. Nobody else knows them.’ ‘God’s Friends are God’s brides, and nobody sees the brides from among the ill-doers.’ However, the people of vision and the people of intuition and gnosis who honour the height of the place of abode of this category and know the height and value in no matter which image of inability and perplexity this category

of people appear in manifestation, they admit and confirm the height and value of these people and scoop up from the sea of their effusion and effusing, and they do not look at that apparent image, but rather they look at the Light which reverberates from the niche of Light of their hearts, and look at what is manifested in the mirrors of their beings, and they converse with them and befriend them and they absorb from them the Light of gnosis and blessedness, they who acquiesced in them and who have seen them.

See those honoured people who have bargained with life,
Having turned their face from otherness, have confirmed to God,
Having erased all other engravings from the tablet of the heart
Have left behind all others to reach the *haqq*.
The *haqq* was a hidden treasure inside the potential of non-individuation,
Opening up the treasury of the Unknowable, they manifested the *haqq*.
Know that their hearts are the treasury of mysteries,
They opened up the mysteries with the order of *rahmân*,
Their hearts were drawn by the Light of the sun of Union,
They entered the Universe of Intimacy and burnt the curtains,
Their being is exactly the same as Mercy to the universes
And they drowned in Light the darkness of the realms of the world,
And as people who pretend entered the cloak of the most sincere friends
They left off the headgear and were ashamed of that cloak,
They threw the cloak and the prayer rug into the fire and the water,
And kicking off the falcon of immanence, they abandoned the turban,
From all eternity they were the brides of the Universe of Holiness,
They appeared in Beauty for a day or two and showed their faces
And were not veiled with the images and engravings of the universes,
And having abandoned life and head gave it as present to God,
And having closed their eyes to this world they did not pay attention to it,
And opened their eyes to the Universe of the Unknowable and of Witnessing.

Origin twelve: in explanation of prolongation and help, from all eternity and forever, of the Reality of Mohammed, together with the places of manifestation of the prophets and saints in the images of meanings, realities of the spirit, and images of the senses and their effusion. Let it be known like this, that the Reality of Mohammed is nothing other than the collectivity of the Divine Names. Before the emergence of the humankind, in the preceding emergences, in the Presences of realities and meanings and in the Presences of the higher spirits, the Reality of Mohammed and Mohammedian Spirit extended and helped the spirits and the realities of the prophets, of the saints and of the believers, with an awakening of meanings and spirit. Equally, after the emergence of the human Adamic kind and its manifestation, it helps and extends and

awakens different and apparent peoples, and the places of manifestation of prophets, in the images of different religious laws. When the Prophet (S.A.) manifested in the aspect of his bodily image, his extension and awakening was without intermediary, and in accordance with the quote: 'Today I have completed for you your religion' the Divine religion found completion by his human presence, and the order of manifestation and manifesting resulted by his presence. After his removal it is the Poles who are the places of manifestation of the totality of his Reality, and the mirrors of his total Spirit. Effusion and help and extension and guidance and teaching result through the places of manifestation of the Poles who are his caliphs. Until the Day of Judgement there is not a time that the universe of possibilities be present without there being present in it his heirs or his caliphs, and without their intermediacy. Their existence in the universe of possibilities is like the spirit in the body of Man. 'Such is the superior Bounty of God, He gives to whom He pleases, Who is both Great and of superior Bounty, and God speaks the truth and He guides to the Way.'



The calling by revelation of the Brides of Absoluteness in the places of absoluteness of the Wisdoms of the bezels

Bismi-llâhi-r Raḥmâni-r Raḥîm. Praise and glory to God Who ornamented the Seals of Words with the ornaments of the bezels of Wisdom, and engraved the bezels of their hearts with the engraving of His Greatest Name (*ism-i-a'zam*), and made it so that the hearts of the people of *himmah* (spiritual will) be channels for the Effusion of the Most Ancient Sea, Who willed that they know and are cognizant, and created Adam in His own Image and evened out his (Adam's) image and his balance and his presence. Then He brought the Seal of the treasuries of the universe and bestowed upon him the keys of the treasuries of Munificence and Generosity, and praise and glory to God Who praised the guide of the peoples from the nights of darkness to the Way, and established the most perfect and solid Mohammed, the Envoy, to be the best of leaders to whom He gave the ability to comprehend many meanings from a few words (*jawâmi' al-kalim*) from the Most Ancient and Holy place, and gave the right and correct order and the most direct speech to him and to all his friends and relatives, and gave him the *salâm*, and to his perfect heirs from among the Arabs and the Romans and the Persians.

Now, Oh Seal of the possession of the *subhân* (He whose praises are forever sung), and Oh bezel of Solomonic justice, know it like this, that when the Shaykh (R.A.) witnessed the Envoy (S.A.) in his veridic dream, and when the Envoy (S.A.) equally showed him in the images of the *mithâl* the Wisdoms which were brought down onto the hearts of the prophets which are mentioned in the *Fuṣûṣ al-Ḥikam*, and ordered him to take this Wisdom and bring it out to the people in the image of the senses without addition or subtraction, according to the limit that the Envoy (S.A.) set for him, the Shaykh, concurring with the order of the Master, aimed at the exposition of this book after naming it in the state of praising the Ipseity of the Uniqueness which englobes in Itself all the relationships of the Lordly Names and qualities, and from thence these Wisdoms and knowledges and mysteries were brought down into his heart, and into the hearts of the prophets mentioned, from that all-collecting degree, and he starts with:

In the Name of the All-Compassionate and Merciful, praise and glory to God Who brings down the Wisdom to the hearts of the Words

(prophets), which means that absolute *ḥamd* is specialized to the Being of Ipseity which is particularized in the degree of Divinity (Godhead), and I praise and give gratitude to Him that from among His other servants raised me to the Mohammedian station and to the Way of the Ipseity and the totality of Uniqueness and to the origins of the tastes of the greater prophets which are mentioned in this book which appertains to the special Mohammedian Sainthood, and specialized me for it. Thus, due to the rhetorical display which foreshadows the subject of a discourse, the Shaykh (R.A.) qualified the High God with the qualification which guides to His purpose, that is to say: it is special to the praise and gratitude to God who is always and forever the bringer of Wisdom upon the hearts of the ones that speak, or who sends down, that is to say, who will send it down in steps to the hearts of the Words.

Now, when the Envoy (S.A.) became collected by his Reality (the Totality of Realities), and with his being became the most complete of all envoys because he is the Greatest Name which collects all the Divine Names and which descends upon the wisdom and the mysteries of the hearts of the Words from Mohammedian Sainthood which is his reality, and from the Presence of Uniqueness, and also because his prophethood is differentiated in all the prophets, and as the singularity and sainthood of prophethood is also the niche of the Seal of Sainthood, and thus, as it became the singularity of the sainthood which is differentiated in all the prophets and saints, there are from among his heirs some perfect heirs for whom results the degree of special Mohammedian Sainthood. The perfect heir acquires some of the Divine Wisdom from that Mohammedian niche of Light which is the place of acquisition of tastes and knowledges of all saints. It is also the place from where all the prophets acquire all the wisdom and knowledge and mysteries from the aspect of sainthood, like the source of the *Fuṣūṣ* of the Shaykh (R.A.). When the Shaykh (R.A.) became verified and realized from among the Mohammedian heirs with the Way of the Essence and collectivity of the Uniqueness, the High God brought down upon his heart from the Most Ancient station the Wisdom of the *Fuṣūṣ*, which Wisdom is what is brought down into the hearts of the prophets mentioned in this book. The Shaykh (R.A.) became that Word from the Words of the saints, so that God brought down into his heart the Wisdom and the determination which is mentioned in this book and which he mentions in other books. Consequently, in response to the Wisdom brought down into the heart of the Shaykh (R.A.), his praise and gratitude is the collectivity of all praise and gratitude with which the prophets (S.A.) praised and gave gratitude for the Wisdom which was brought down into their hearts. That is why the Shaykh (R.A.) qualified it with the words: 'Who brings down the

Wisdom to the hearts of the Words.’ The Shaykh (R.A.) mentions in section 198 of the sixth chapter of the *Futûhât* that: ‘The general praise and gratitude which does not condition the speaker with an order, has three degrees. One is the praise of the praise. The second, the praise of the thing for its own *nafs*, the third, the praise of another thing. There is not a fourth degree of *ḥamd* after this. What there is after this in *ḥamd* is: two parts, for the *ḥamd* of the thing for its own *nafs* or the *ḥamd* of another thing, which are giving *ḥamd* by the quality of action or by the quality of transcendence. After this here, there is no third *ḥamd*, except in the *ḥamd* of the *ḥamd* which is by itself two *ḥamds*, which does not become a true *ḥamd* if it is not (*ḥamd* given) to both.

The *ḥamd* of the *ḥamd* bestows *ḥamd* therein,
And if there was not *ḥamd*, there would not be *ḥâmid*.

Then there is the *ḥamd* of the *mahmûd* which has two parts. One is he who gives *ḥamd* with himself to Him. The other part is that when he gives *ḥamd* he is not of it, and this one is called *shukr*.’

It is also possible to understand the Shaykh’s word ‘*al-ḥamd*’ to mean the *ḥamd* of something to another. The Shaykh (R.A.) giving *ḥamd* to God from the station of the closeness of the supererogatories with the tongue of God, descending with the quality of action, gives rise to two aspects. One, that this *ḥamd* is the *ḥamd* of the thing to something else, and the other aspect is that it is of the category of that thing giving *ḥamd* to its own self, because in the station of the closeness of supererogatories the tongue is the tongue of God. Under this consideration, the *ḥâmid* becomes the *ḥâmid*, the *ḥamd*-giver, and the *mahmûd*, the one to whom *ḥamd* is given. It is then also possible to say that what is meant by this *ḥamd* is of the category of *ḥamd* of the thing giving *ḥamd* to itself, which has two aspects. One aspect is this, that from the station of the closeness of supererogatories, the *ḥâqq*, being qualified with the quality of bringing down, gives *ḥamd* to himself with the tongue of the Shaykh. The other aspect is this, that the Shaykh (R.A.) gives *ḥamd* to his own self, as God said: ‘In fact there is not a thing which does not glorify God with his *ḥamd*.’ This is so because the reality of the Shaykh is a total specification or individuation from the potentialities of knowledge of the *ḥâqq*, and his exterior is also one of the places of manifestation from among the many places of manifestation of the *ḥâqq*’s Being. Consequently, what arrives to his heart from the Wisdom of God does not arrive except that it definitely arrives from his own reality and from his established potentiality which is one of the affairs (*sha’n*) of the Divine affairs. Consequently, his *ḥamd* to himself also refers to the *ḥamd* of the *ḥâqq*. However, as the Shaykh (R.A.) in the above-mentioned chapter of his *Futûhât* has said, after having mentioned

the different parts of *ḥamd*-giving: 'When there was the potential of the *ḥamd*-giver and *ḥamd*-receiver in the universe, the Words of the *ḥaqq* became manifested from the *nafs-i-raḥmân*, and the *nafs-i-raḥmân* is the manifestation of the Name *bâṭin* and of the Wisdom of the *ghayb*, and that is *ẓâhir* and *bâṭin*, and the results of all praise return to Him and there is no *ḥamd*-giver except God, nor receiver of *ḥamd* except God, and the praise of the praise is His quality because praise is His quality, and His quality is the same as Himself, and this from all eternity does not increase or complete God by excess, and the *ḥamd* of the *ḥamd* is Him. How could it be any other than Him?

He who praises God praises nothing other except Him,
And the one that is praised is the same as Him, and nothing other.

He who has given *ḥamd* in this manner has indeed given praise, and he who has done less than this thing, he is short of it by that much that is missing. If you are a *ḥâmid*, indeed give *ḥamd* to Him, attending to this presence and this imaging, and the retribution of the one who gives this *ḥamd* to Him is that he/He is the same as Him, so understand!

It becomes realized and particularized from this verification that what the Shaykh meant by *ḥamd* was the *ḥamd* of the *ḥamd* which appertains to the Ipseity, and this *ḥamd* is the highest degree of the degrees of *ḥamd* by which the Perfect Man is present. Know that this *ḥamd* is that *ḥamd* by which God praised His own Ipseity which is Rich beyond Need of the universes from all eternity, and He ordered His servants that they also give Him *ḥamd* with that same *ḥamd*. 'Say: Praise and glory to God, the Lord of the universes.' What then is this 'say'? It is that they say: '*Al-ḥamdu lillâh*', because when the Existence, which became manifest from the *nafs-er-raḥmân*, became the Divine Words, when, all the same, the *nafs-er-raḥmân* was the manifestation of the Name *bâṭin*, and when God was manifested and witnessed in the beings by virtue of the places of manifestation of the beings, then He became manifest and became individuated and particularized in the places of reflection of the receptors in the images of the receptors. The praise of all that is in existence happens due to that thing which the existents take to their benefit from God, and equally because that has become imprinted in the mirrors of the potentialities of the existents due to God's revelation. In short, the High God gives praise upon His own Self in all praise-givers. They are not praise-givers because God manifested Himself and revealed Himself, because they would have no existence if their vision were to be cut off from the Being of the *ḥaqq*. (As they did not exist before the manifestation and revelation of God, they cannot now give praise to God because He manifests Himself and reveals Himself.) Consequently, God

became manifest in each praise-giver and in the *ḥamd* which is the action of each praise-giver, and that which is praised is also His own Self. Consequently, the High God is, and was, the Praise-giver, the Praise-receiver, and the Praise. Thus, the results of praise all refer to God, and this verification is what is understood from the words of the Shaykh, and the totality of the orders return to God whether they be *ḥamd* or whether they be other than *ḥamd*. The High God encompasses all things with His own Being. There is nothing outside of His Being, and He encompasses with His Ipseity the totality of things because they are in annihilation in Him. Even though the *ḥamd* of each *ḥamd*-giver returns to God the High, and even though a differentiation between *ḥamd* and *ḥāmid* and *maḥmūd* comes up, the *ḥamd* of the Perfect Man, who is fluent with the fluency of the Ipseity of the *ḥaqq* in all images, containing in himself the images of the immanence and the totality of the places of manifestation of creaturality, together with the relationships of the Names and all the Divine realities, becomes, like that of the Shaykh, the most complete and the totality of praise-giving, and finally, the most appropriate and suitable thing which happens is that the High God praises His own Ipseity in him by His own Ipseity, and the plurality of *ḥamd* and the *ḥamd*-giver and the *ḥamd*-receiver remains in annihilation under the dominion of the Uniqueness of Ipseity. It is not possible to consider that the Shaykh's degree and appointment in the Divine Knowledge could be less than the highest and most complete if he mentions the highest degree of the *ḥamd* by which the Perfect Man praises God, and/or that he should himself praise God with praise lower in degree than that *ḥamd*. Consequently, it is clearly established that what the Shaykh means by *ḥamd* is this *ḥamd* which has just been mentioned above. That is why he attributed the *ḥamd* to the Name—which is *lafẓ dhātu-llâh*, which is a single spoken sound or word of God—of the creative Ipseity which is particularized in the degree of Divinity. God (*Allâh*) is the Name of the creative Ipseity which is particularized in the degree of Divinity, and Divinity is qualified by virtue of the absoluteness of the Ipseity. Perhaps rather, it is due to the fact that the Ipseity of the Creator is qualified by the Names and qualities, because due to His Absolute Ipseity He is beyond need of the universes, as for the Ipseity there is no particularization of a sign, nor particularization of a Name, nor anything that could be known or understood from It other than Its Essential privacy.

When the apparent and hidden letters of the Name *Allâh* are collected, it amounts to six letters (which in Arabic is written with four letters). One letter is the *alif*, by line, and by speech and by pronunciation it is the *hamza*, and two letters *lam*, and the *alif* which becomes apparent in

speech after the second letter *lam*, and the *ha*, and the letter *waw* which becomes manifest by the action of the diacritical sign on the letter *ha*. However, this is so only when Divinity is attributed to these six letters, which is what this Name alludes to. At the level of Sadruddin-i-Konevi it becomes seven letters, but the Shaykh (R.A.) did not consider this, because it is not due to its manifest or hidden letters that this Name alludes to the Divinity. The first *alif* is the image of the First *ta'ayyun* and that which is the first manifested Name, because at the level of the separation of the *la ta'ayyun* from the First *ta'ayyun*, the Name *zâhir* was first particularized. Thus the First *ta'ayyun*, in relation to *la ta'ayyun*, is the witnessing of the exterior, but in relationship to the degrees below it, it is *ghayb* and interior. The *alif* of the *nafs-i-rahmânî* which is qualificative of Oneness, became extended from the interior of the First *ta'ayyun* and became particularized at the degree of the First *ta'ayyun*, just as the *alif* of the human *nafs*, extending from the interior of the heart of Man, became particularized at the degree of the heart with the *hamza*. The consideration of the *alif*, which is *hamza*, being the image of the First *ta'ayyun*, is exactly the same as the particularization of what follows after that. When one considers that the *alif*, which is *hamza*, is the image of the First *ta'ayyun*, then, by virtue of the fact that what follows separates from thence, it points to the fact that by virtue of the particularization and manifestation of the *ḥaqq* in the First *ta'ayyun*, nothing is tied to or attached to the *ḥaqq*, because the First *ta'ayyun* is the degree of: 'He was, and with Him there was nothing.' The Divine Names and the plurality of the images of immanence are in Him in potential. The Being of the *ḥaqq*, before being qualified by the plurality of Names, is at that degree Rich beyond Need because the plurality of the Names becomes manifest with the universe, whereas prior to this the universe is not existent therein. Consequently, the plurality of the Names is therein intellectual and they are pluralities of relationships and not of existence. *Alif*, by consideration of its ipseity, is in the same way particularized in that degree. In consideration of Ipseity, the High God is beyond need (*ghaniyy*) of the universes, because the First *ta'ayyun* is the same as the *la ta'ayyun* except for a consideration of particularization, and since the plurality of the Names is in annihilation in the *la ta'ayyun* and they are only as potentials in the First *ta'ayyun* there is no difference between the two. One of the two letters *lam* denotes the relationship of the attachment of the *ḥaqq* to the universe, because the *ḥaqq* is manifest only due to the realities of the universe, as the realities of the universe are mirrors to the *ḥaqq* and He becomes manifest in them and they become interior in the *ḥaqq*. The second letter *lam* points at the relationship of attachment of the universe to the *ḥaqq* because of

the fact that some of the universes are manifest to some others in the Unknowableness of the *ḥaqq*. The Being of the *ḥaqq* then becomes the mirror for the universe, and in the Being of the *ḥaqq* the universe becomes manifest and the *ḥaqq* remains interior. The second letter *alif* points at the relationship of the Name *bâtin*, as this *alif* manifests only in speech and is not apparent in writing, just as the Name *bâtin* is manifest by its own effect and is not manifest by its potential. The letter *ha* which is an allusion to the quiddity of the Unknowableness which combines in Itself the first and the last, the interior and the exterior, and the Presences of the *malakût*, the Unknowable and the Witnessing, points at the fact that it is connected to and reaches the first Divine *alif* of the Ipseity which is imprisoned in the Qualificative Spirit and is spread evenly over both the Essential revelation and the throne of the human heart which is believer and devout. The scriptural line of the *alif* of the human essence being circular and comprehensive, its point of lastness reaches the point of its firstness and from this the form of the letter *nûn* manifests. Thus the letter *ha* takes the shape of a circle, the first of which is attached to its last. There appears a letter *alif* over the form of the letter *ha*, which is encompassed between the endness and the beginningness of it. Thus the letter *ha* became the state of the letter *waw* becoming manifest, and the letter *waw* is the interior of the letter *ha* because the first movement and place of emergence of the letter *ha* is from the interior of the chest, and the human *nafs* with the *ha* extends to the exterior of the two lips, after which it returns to the interior of the chest which is where it started, and its circle becomes complete and thus includes and encompasses all the particularities of the totality of the places of emergence of the letters. Thus, the movement of the letter *ha* is from the universe of the Unknowable to that of the Witnessing, after which it returns to the Unknowable which is its beginning. The letter *ha* is the appearing of the letter *waw*, and the *waw* whose beginning of movement is between the two lips of the collectivity of its beginning in the *nafs*, afterwards rises to the chest from the two lips and extends, and then returns to its beginning, and passes in accordance with the totality of the places of emergence of the letters in the comprehensive circle of collectivity, and branches out according to the predications of all the letters. The movement of the letter *waw* is from the universe of Possession and Witnessing to the universe of the Unknowable and then it returns to its origin which is the Witnessing, and which is the interior of the letter *waw*. The letter *waw* and the *ha* are compatible with each other and one does not separate from the other. The letter *waw* manifests with the qualities of all the letters; having passed over the exits of all the letters, it encompasses all the letters. In the same way, the letter *ha* equally manifests with the

qualities of all the letters; having passed over the exits of all the letters, it encompasses all the letters. This is where *hû* is. The *alif* of the *nafs-er-raḥmânî*, at the beginning of the revelation of bringing about (creation), having extended from the interior of the heart of the First *ta'ayyun*, reached to the very end of the ultimate aims of the Presence of Possibilities over the realities of Divine actions and the totality of the things of the Ipseity and the potentialities of the Knowledge of the Unknowable which are in the Presence of the collectivity of the singularity of the Essential Knowledge. Having passed through all this and not having found a complete place for the particularization or individuation of the revelation, it returned to the interior of the First *ta'ayyun*. Thus the circle of revelation became complete, and the *alif* of the *nafs-i-raḥmânî* having encompassed the realities of necessarily-so-ness and of the possibilities, its last became attached to its first, and thus the High God encompassed the totality of things by Knowledge and by Being. Consequently, because of this, the *alif* which is attached to the second letter *lam* and which is manifested only in pronunciation, reached the letter *ha* of the *huwiyyah* (quiddity) and the *alif* manifested in the image of the *ha*, and the *ha* which is in allusion to the Unknowableness of the Quiddity, being the manifestation of the letter *waw*, and the *waw* equally being in allusion to the Perfect Man, being the interior of the letter *ha*, the letter *waw* became manifest after the letter *ha* in the prolongation of the vowel because the order of Divinity is sealed by the Perfect Man, and the interior and the result of Divinity is the Perfect Man. Another aspect of the two letters *lam* in the Name *Allâh* is this, that the first *lam* is what comes about for the realities of the Names of necessarily-so-ness which are carried in the *nafs-i-raḥmânî* and which are interior, and the second letter *lam* is, equally, for the images of places of manifestation of the possibilities which are carried in the *nafs-i-raḥmânî* and which are manifest. Now, in fact the Name *Allâh* and with it, in speech, the *alif* of the *nafs-i-raḥmânî*, first became particularized with *hamza*. Then it extended from the *hamza* to the first *lam*, after that to the second *lam*, and after that manifested as *alif*; and after that as *ha*, and became manifested in the images of prolonging the vowel sound and finished with the letter *waw*. In the same way, the *alif* of the *nafs-er-raḥmân*, carrying already in itself all the letters of all the Names of the realities of action and the realities of being acted upon of the immanence, extended from the interior of the *ta'ayyun awwal*, which is the *la ta'ayyun*, and became particularized in the *ta'ayyun awwal* which is the degree of the *hamza* in the Name of God. Thus, the Divine Names of necessarily-so-ness and the realities of action and of being acted upon which were carried in the *nafs-i-raḥmânî*, became particularized in potential in the

Name *bâtin*. Of the Divine Names which are known and those which are intellectualized, the latter have no manifested *a'yân* in the exterior, and what is manifested of them is only their effect. After this, the places of immanential manifestation and the realities of possibilities which are carried in the *nafs-i-rahmânî* also became manifest with the Names, and the Names became interior to them. Thus, the *nafs-i-rahmânî* first became particularized at the degree of the *hamza*, which is the First *ta'ayyun*, in the Name Interior (*bâtin*), and then later became particularized in the images of the Divine Names which is the degree of the first letter *lam*, and just as the first letter *lam* became particularized in the interior of the second letter *lam*, and as the second letter *lam* is the manifestation of the first letter *lam*, in the same way, the images of the Divine Names became particularized and manifest in the mirrors of the potentialities with the *nafs-er-rahmân*. The images of the receptive potentialities which are the places of manifestation of the Divine Names, became particularized and manifested with the Divine Names which are the particularizations of the *nafs-er-rahmânî*. Thus, the Divine Names of necessarily-so-ness became the interior of the receptivities of the possibilities of the potentialities, and the potentialities became the manifestation of the Names of immanential receptivities. Thus, the inclusion of the first letter *lam* in the second letter *lam* points at the inclusion of the Divine Names in the places of manifestation of the immanence, and that the second letter *lam* is the manifestation of the first letter *lam* points to the fact that the places of manifestation of immanence are the manifestations of the Divine Names, which (the immanential places of manifestation) derive from the Names which have their extension and power in the interior. The Divine Names of Lordship are in the interior and determine over the places of manifestation of immanence, which shows that the power, dominance, corroboration and strengthening all belong to the Divine Names. That is why the strengthening (in pronunciation) of the first letter *lam* which is included in the interior, guides to the second letter *lam* over which it has dominion and determination. The second letter *lam*, in this matter of strengthening, is established in conformity to the determination of the first letter *lam*. Thus, in the two letters *lam*, one of which is the Divine Names and the other of which is the immanential receptivities, the *alif* of the *nafs-i-rahmânî* became interior and two *lams* manifest. Thus, that which is particularized is interior, whereas particularization is manifest. Consequently, the *nafs-i-rahmânî*, manifesting the Divine Names and the realities of the immanential potentialities, became particularized in the degrees of Lordship and the establishers of Lordship (*marbûb*). The determination of the Essential revelation having ended (*munqadî*) in the creatural places

of manifestation and potentialities of immanence, the *nafs-i-rahmâni* and the Divine revelation, demanding its own abode and abiding (*mustaqarr*) from the Absolute *ghayb*, returns and demands specifically the return to its origin and its contraction (*taqalluṣ*), because it has no relationship to the universe of plurality. The *alif* of the *nafs-i-rahmâni*, when it returns to its origin, returns in accordance with the ways of the interiors, because the *alif* becomes manifest only in speech because the *alif* of the *nafs-i-rahmâni* is revealed first in the Name *bâtin* over the manifestations of the potentialities of the Unknowable. Thus it requires to be devoid of all places of manifestation and return to its origin in accordance with the interiorities of the Unknowableness of the Ipseity.

The Shaykh (R.A.) mentions in his *Futûhât* another aspect of why the second *alif* is hidden: 'In the word *Allâh* and in the word *rahmân* there are two *alifs*: one is the *alif* of the Ipseity, and the other the *alif* of knowledge. The *alif* of the Ipseity is hidden and the *alif* of knowledge is apparent. . . .' Thus, in the *alif* of the *nafs-i-rahmâni*, at the level of its extension and return to its origin, its line became circular and the form of the letter *nûn* appeared. That is why in pronunciation the *alif* became attached to the *ha*, and the *ha*, equally, by prolonging a strong vowel, appeared in the form of the letter *waw*, and the mystery of the quiddity of the *hû* became the Perfect Man to which the letter *waw* is an allusion, because the letter *waw* collects in itself all the qualities and essences of all the letters, just as the Perfect Man collects in himself the essence and the qualities of the letters of the totality of the Divine realities and immanental realities and manifests with all its essence and quality. Thus, the Name *Allâh* starts with the letter *alif* which is the First *ta'ayyun*, and ends with the letter *waw* which alludes to the Perfect Man. Ending with the First *ta'ayyun*, coming from the First *ta'ayyun*, collecting thus in itself the totality of the realities of the Divine Names of the Unknowable and the realities of necessarily-so-ness, as well as the realities of possibilities and the image of the collectivity of the Divine Ipseity, that which becomes particularized leaves nothing outside its particularization and there is no degree from among the Divine degrees and the immanental degrees that is not collected in this collective Name. In the same way, from the degree of the First *ta'ayyun*, encompassing and encircling all, it ends again in the First *ta'ayyun*. There is no degree left outside from among the Divine and immanental degrees that is not particularized and manifested in the Perfect Man, which is the place of manifestation and the meaning of this Name God. So much so, that being the mystery of the Divine *huwiyyah*, the orders of *nafs-i-rahmâni* and the revelations of existentialization became sealed by its coming into being. Thus the totality of places of praise return back to the meaning

of the Name *Allâh*. In the word *Allâh* the first letter *lam* is for specification, and the lowering of the letter *lam* (in pronunciation) is to guard the humility of the servanthood, and the silencing of this letter *lam*'s extension as a middle *lam* (before the second letter *lam*) points at the silencing of the Divine Names in their potentialities while they are in non-existence. Equally, they also point at the silencing of the potentialities of the immanence in the different degrees. In fact, the middle *lam* is in degrees in the last *lam*, and the opening of the last *lam*, which is opened up, which is in sister relationship to the letter *alif* which it reaches, points to the reaching of the receptive potentialities to the *nafs-i-rahmâni* and to the coming of the opening of the doors of Being and the keys of the Unknowableness of Being. Thus, the letter *lam* joining onto the letter *alif*, the *lam* becoming opened, allows the opening up of the receptive potentialities by the *nafs-er-rahmân* from the darkness of non-existence and points to the coming of the Divine openings and the Compassionate revelations, and it points at the fact that the *lam* is at the station of the humility of the servanthood and the humility of the letter *ha* which alludes to the Unknowableness of the Essence (quiddity), so that the servant who is qualified by absolute servanthood, in accordance with God's saying: 'Invite Me and I shall respond; rememorate Me and I shall rememorate you', invites and rememorates God, and as this has an effect upon God, God in turn rememorates him and invites him, and concords with and is obedient to the servant.

Many of the later commentators have seen fit to interpret the Shaykh's: 'Who brings down the Wisdom to the hearts of the Words', and thought that the word '*manzil*' came from the form '*tanzîl*', considering it as holding a meaning of 'detailing and in degrees'. However, the Shaykh did not want to say that this appertained to the special *sharî'ah* which was in fact given down in degrees, but what he meant was to explain the Wisdom and the mysteries which are particular to them, emanating from the Mohammedian private Sainthood without an intermediary according to the Way of the pure aspect, brought down into their hearts from the Most Ancient station. That is why he said: '. . . to the hearts of the Words by the uniqueness of the straight and closest Way from the Most Ancient station', whereas the religious laws which have been brought down by degrees are from the Ancient station, from the Presence of the Names and from the higher knowledges. Bringing down (*inzâl*) is the most prevalent and collective form of bringing down. This bringing down prevails over both, whether it be by degrees or the bringing down of the Wisdom always and forever into the hearts of the prophets and the saints, but equally, when one considers that the Wisdom of the prophets who are mentioned in this book, all together, at

once, appeared exemplified in the image of this book in the hands of the Envoy (S.A.) as a symbol, and came down into the heart of the Shaykh, for which the Shaykh (R.A.) became praise-giver (*hâmid*), this word '*manzil*', then, is in relationship of actions. Whether it be '*manzil*' or '*manâzil*' is equal if what is aimed at is bringing down into the hearts of the Words of the prophets and the saints always, forever and absolutely. Because the Quran speaks from two aspects, both '*inzâl*' and '*tanzîl*' exist for the hearts of the Words. However, the Shaykh (R.A.), meaning to express a continuity in the '*inzâl*', did not use the past tense for bringing down, but used the tense of the active name (*ism-i-fâ'il*) which is equal between the present and the future.

Sending down and coming down are relationships of Reality and cannot be imagined except between height and lowness. Real height is private to the Absoluteness of the Ipseity and to the Presence of effective active Lordship, and lowness, being conditioned and being acted upon, is private to the degree of the effected receptivity of servanthood. Bringing down happens through Divine inspiration (*wahy*), or Divine infusion (*ilhâm*), or Divine flashing or radiation or suggestion (*ilqâ*) to the heart, or by complete intuition (*kashf*).

The word 'Wisdoms' (*hikam*) is the plural of 'Wisdom' (*hikmah*), and Wisdom (*hikmah*) is nothing other than the commanding mind of complete determinations and propositions of knowledge. The complete and perfect Shaykh, Sadr al-Milla wal-din al-Konevi, God bless his mystery (Sadrud-din-i-Konevi), in his book called *Fukûk*, explains that Wisdom is nothing other than one of the commanding minds in such matters as knowledge and total determinations in the Way which is particular to it, with awakening and recommendation in accordance with the origins that limit it and upon which it depends from the absoluteness of the Divine Knowledge and gnosis of His Praiseworthy Ipseity by virtue of His particularization in such degrees and in such ways as He manifests Himself. And in this appearance what is meant in Arabic by the Divine Purpose is that it appertains to the Will of the Ipseity of the first instance and the mystery of that particularization, and this does not mean potentially, nor does it mean by submission.

The word '*kalim*' (the words) is the plural of '*kalam*' (word). The mystery of the potentiality of the existent is called 'Word'. The Shaykh (R.A.) says in his *Futûhât* in chapter 198: 'Know that beings are the Words of God who are inexhaustible. God the High says: "For the being of Jesus (S.A.), in fact he is the Word that He radiated (*ilqâ*) to Mary, and that is Jesus (S.A.)."' The totality of the existences are Divine Words. However, when the Shaykh (R.A.) meant the explanation of the Wisdoms that have come down upon the hearts of the prophets who are

mentioned in this book, what he meant by 'Words' are people, and Sadr al-Milla wal-din (Sadruddin-i-Konevi), referring to the words that followed: 'and the people were successors', pointing at what this meant, said in his *Fukūk*: 'The Word is the same as that prophet for whom and for whose people is the Wisdom of God, from the point of view of his speciality and the pleasure of his particularization which is in fact the religious Way (*sharī'ah*) of this prophet because of which he is called a prophet, but from the point of view of his knowledge of God and from the point of view of God's Knowledge and its necessities and its timeliness and its being temporal or ephemeral, all of this is infinite and timeless, and this is the aspect of his sainthood.' The Shaykh (R.A.) pointed at a very subtle meaning in this, and that meaning is this, that as truthfully and veridically transmitted and related from the Mohammedian Presence, with the words: 'People of knowledge from among My people are like the prophets of the *bani* Israel', it becomes established that the knowledgeable people and gnostics of these people are like the prophets of Israel, thus making it known that among this Mohammedian people there are heirs to prophets who are heirs by knowledge, by state and by station, and who receive from the spirits of those prophets knowledges and states and tastes, in which stations they (the prophets) were present before these (the heirs), and that each prophet's heir receives the extension of help and effusion from the spirit of that prophet, or he receives it directly from God the High, but from the same ore from which that prophet had received it.

Thus, according to this consideration, for the determinations which descend upon the hearts of the prophets there are heirs existing among the people of the Mohammedian heirs, where each prophet's wisdom descends always and forever upon the heart of his heir as this heir is heir to that prophet's knowledge and states, or he is suited to the taste or Way or knowledge or state of that prophet. And this is because each of these, either through an intermediary or without an intermediary, takes from the Presence of the same Name. The Mohammedian heir receives the knowledge from God the High either in Light images or in special images, or receives it from the Spirit of the Mohammedian special Sainthood, or from God the High in that place of manifestation. These are the most complete of the heirs. This is so because the stations and the states and the places of witnessing are the most comprehensive and largest and most total, just as the Prophet Mohammed (S.A.) is the most complete of the envoys because he is the *ism-i-a'zam* as it englobes all the Divine Names. The Wisdoms, and the Wisdoms concerning their people, descend upon the hearts of the Words which are the prophets, by virtue of their prophethoods. The Wisdoms, and the Wisdoms which

have to do with the Unity of the Ipseity (*tawhîd-i-dhât*) and sainthood and gnosis of God, descend upon the hearts of the Words which are saints and the Words which are prophets, by virtue of their sainthood which they derive from the Most Ancient station which is the Presence of Uniqueness and the Reality of Mohammed. Equally, the prophethood of the Envoy (S.A.) is the image of the uniqueness of all prophethood which was detailed in the prophets who preceded him. As it has been pointed out before this, when the Shaykh (R.A.) became realized with the totality of Uniqueness and the Way of the Ipseity and a Mohammedian heir, there came to be for him the degree of the Seal of Mohammedian Sainthood. God the High bringing down upon the heart of the Shaykh (R.A.) from the Most Ancient station the bezels of Wisdom which came down into the hearts of the prophets which are mentioned in this *Fuṣūṣ al-Hikam*, from the collectivity of the singularity of Ipseity and the Mohammedian completeness of sainthood which is the source from whence the saints receive by virtue of the sainthood of the totality of the prophets, then he (the Shaykh) gave praise with total praise in response to the Wisdoms which emanate from the prophets and which collects in itself the totality of the places of grace and gratitude, and in this the Shaykh (R.A.) founded his words upon those which are in the Adamic bezel and Sethian Wisdom. He said in the Adamic Wisdom: 'In the reality of the Perfect Man the universe finds a completion by his being. He is in the universe like the bezel of the seal, and on the seal he is the place where the engraving is, which is the sign by which the ruler puts the seal upon his treasures.' And he said in the Wisdom of Seth: 'In fact, the heart of the gnostic or the Perfect Man is in the place of the bezel of the seal.' Thus he first used the universe in the place of the seal and compared the Perfect Man to the bezel of the seal. Then he used the Perfect Man in the place of the seal and used his heart in the place of the bezel of the seal. Consequently, the heart of the Perfect Man became the bezel. Thus the heart is the place of engraving and of the symbol, and the engraving is that of the Greatest Name of God, which means that the One Ipseity is thereupon engraved with all the Divine Names. Thus, the coming down of the Divine Wisdoms upon the hearts of the Words which are the places of manifestation of the Divine Ipseity, and which are the places of the engraving of the Greatest Name from the Most Ancient station which is the Most Holy Ipseity, is the highest because of the consideration of its manifestation and its place of manifestation, and also because of the consideration that the hearts of the Words are manifest with the ability of the receptivity of that Wisdom, because it is in the hearts of the Words that the Divine collectivity of the Uniqueness comes to exist. Thus the hearts of the Words

are receptive of the Wisdoms of the collectivity of the perfection of Uniqueness, and this book is private to the mention and remembrance of the particularizations of the Ways of the people of perfection.

Now, know it like this, that as in the gnosis of verification, the coming down of Wisdoms is according to two Ways. These two Ways include the infinite Ways. One is the Way of arrangement of incatenation, and this Way is according to what comes down from the Lordship and Presence of Divinity which is the Ancient station. The second is the Way of mystery which is the Way of the private aspect in which there is absolutely no place for an intermediary, because the private face is such a face that each being, before the reception of his established potentiality, is attached to the High God without any intermediary, through an Essential attachment, and bringing down according to this Way happens to come from the Presence of the singularity of Uniqueness which is the Most Ancient station, and that is why he ('Arabi) said: **By the uniqueness of the straight and closest Way from the Most Ancient station.** (This read as '*amâm*' means the closest and the straight), which means that He brings down the Wisdom upon the hearts of the Words by the way of the closest Way, which is according to the Way of Uniqueness, from the Presence of the Uniqueness of the Ipseity which is the Most Ancient station. It could also be understood as bringing down the Wisdom upon the hearts of the Words in the Way of the Uniqueness which is the closest Way; or it can mean 'dressing', so that one would read: He brings down into the hearts of the Words from the Most Ancient place, the Wisdom, having dressed it up in the Way of the Uniqueness which is the closest Way; it also contains the meaning of order or informing, in which case it would read as bringing down the Wisdom as an order and as information by that closest Way which is the Way of Uniqueness. The Way of Uniqueness is the Way of the private aspect, and there is no intermediary in it except attachment to the Ipseity.

Now, know it like this, that for every thing there is a uniqueness which is particular to that and private to it, and these uniquenesses are the affairs of the Ipseity and are called established potentialities and the realities of knowledge; and this is by virtue of each affair having no difference to the Ipseity which is qualified by the uniqueness of each affair; because Uniqueness is fluent with its Essence in all the affairs of the affairs of the Ipseity with Essential fluency. Consequently, any one of the affairs of the Ipseity is the same as the Uniqueness of the Ipseity, and of the affairs, each affair is the same as another affair; because of the annihilation of the affairs in the Uniqueness of Ipseity, and the Ipseity, equally, is the same as all the affairs because of Its not being monopolized in each of them by any one of them. Consequently, if the

ḥaqq, which is the same as the Ipseity, were to manifest Itself in each one of Its affairs and each one of the potentialities from among Its potentialities by virtue of those very affairs and potentialities, and if It were to become particularized in the places of manifestation of each of them with a particular individuation, and if It were to be fluent in the images of those affairs with Essential fluency, not one of the images of those affairs would be other than the Ipseity of the *ḥaqq*; because each image is the same as the Ipseity with conditions of particularity or privacy, according to which condition the *ḥaqq* manifested in that image. Thus, what is manifest in the total is the Ipseity of the Uniqueness, and Its fluency in the total is the straight path, and this path is the Unity (*tawḥīd*) of the Ipseity. Consequently, nothing of Wisdom and of mystery which is radiated (*ilqā*) from the Uniqueness of Ipseity into the hearts of the complete people which are His places of total manifestation, becomes radiated except by the closest Way which is the Way of Uniqueness, and equally, it does not become radiated from this closest Way except by the Way of the private aspect which is the way a thing is attached to the *ḥaqq*, by which aspect that thing is attached to the *ḥaqq* through Essential attachment, and although this aspect is according to the general Way, yet the radiation (*ilqā*) is in no other way than in accordance with the private Way. However, each prophet and each saint other than Mohammed (S.A.) and other than the perfect ones of his heirs, who is attached and supported with the condition of privacy and the condition of particularization to the *ḥaqq*, that consideration is called by a Name of God, yet all the same they are the same as the *ḥaqq* because the *ḥaqq* is manifest in the images of each one of these with the uniqueness of totality. Things which are other are contrary to this, because even if the *ḥaqq* is the same as each thing in consideration of His being manifest in each of them, yet things in all their aspects are not the same as the *ḥaqq* because things are the places of manifestation of certain Names, and the *ḥaqq* does not reveal Himself upon things in the image of His Ipseity. Thus the Perfect Man, by being the same as the *ḥaqq*, is in opposition to the things, because the High God has revealed Himself to him in the image of His Ipseity. Consequently, the Perfect Man is the same as God in all aspects and is no other than Him. Consequently, what is meant by: 'By the uniqueness of the straight and closest Way' would be the Way of Unity (*tawḥīd*) of the Ipseity, which is a more perfect and more complete aspect than the first aspect, that is to say, the Wisdoms are brought down into the hearts of the Words by the Way of uniqueness of their immanence, as the Essence of the *ḥaqq* is reflected in them in the image of His Ipseity and immanence. The heart of every one of them is twiddled (*muqallib*) in accordance with the *ḥaqq*

in the images of the affairs of the Ipseity, and they are with the *ḥaqq* in the changes and in the twiddlings in all the Divine affairs and the images of the immanence, just as the immanence of the *ḥaqq* is with them in revelation in accordance with the images of the Ipseity. What is meant by the Most Ancient station is the station of the Ipseity of the Uniqueness.

Now, know like this, that the Way, even though infinite, is enclosed (contained) in two well-known Ways, one of which is the Way of arrangement of incatenation and the other is the Way of mystery which is the Way of the private aspect. In the same way, the stations, though they are infinite in number by virtue of the infinity of the number of people of stations, are all contained in two stations, one of which is more ancient than the other, and this is by the priority of degree and essence, and not by time, which in fact the official doctors should know well. That station is the Presence of the Uniqueness of the Ipseity, transcended from Names and qualities, and is called the Uniqueness of the totality of all the Presences of Names, and that Presence is specific to the Sealhood of the Uniqueness of the Mohammedian collectivity. Thus He reveals Himself by the Way of Uniqueness from the closest Way from the Presence of Uniqueness, which is the Mohammedian Presence, with the Uniqueness of the totality of the Ipseity, and the bringing down of the Wisdom upon the hearts of these complete people by this Way makes them the same as the *ḥaqq* who is revealed to them in the image of the Ipseity, and their hearts have been changed with the *ḥaqq* in all the affairs of the Ipseity. There is established an essential relationship between these Words and the Presence of Uniqueness in transcendence and in non-relativity, and this Presence is specific to the Mohammedians. Those who take it from this Mohammedian Presence without an intermediary take it directly from the Mohammedian heirs, and the Wisdom that comes down from this station is one Wisdom. The plurality of being and Names are expelled from it, but because of the different receptivities of that one Wisdom, it is called 'Wisdoms'. Consequently, because of the variety of receptivities, the Wisdoms are in plural relationship. In short, the radiation of Wisdom upon the hearts of the Words from this Most Ancient station does not happen except through the Way of closeness of Uniqueness, and this Way is special to the Mohammedian prophets and saints upon whose hearts the Divine Wisdoms have come down according to the qualification of Uniqueness, and the Way itself is equally in accordance with the Uniqueness because their hearts are in accordance with the qualification of Uniqueness.

The Wisdoms that are sent down from this station are according to two aspects. One aspect is this, that the Wisdoms which appertain to the Mohammedian taste and to sainthood and to Uniqueness and to the

tawhīd of the Ipseity descending upon the hearts of the Words which are according to the quality of Uniqueness, through the Way of Uniqueness from the station of Uniqueness, is again in accordance with the quality of Uniqueness. The plurality of relationships and relativity and of being are expelled from it. The other aspect is the Wisdoms which are brought down in accordance with the quality of Uniqueness and which appertain to the people and the prophethood and the prophets but by virtue of different receptivities and by apparent necessities become pluralized in relationship. Thus it becomes qualified with the Oneness of Reality and plurality of relationship, and is the same as in the case of the first one: the plurality of being is expelled from it. And this station is also from the Prior station which is called Presence of Oneness, Presence of Divinity, and Lordship, in which station each Name is differentiated from the other Names by the portion particularized to it from the Ipseity of Oneness, and the plurality of relationships became particularized from that Presence by virtue of the infinity of the Names. Consequently, the Wisdom brought down from this station and its manner of bringing down is detailed and becomes multiplied by the number of the Presences of the Names, and becomes differentiated by virtue of the apparent necessities and different realities. Thus the bringing down to the Presences of the Names *jamil*, *laṭīf*, *muḥsin*, *‘aṭūf*, *rahīm*, *ra’ūf*, and the brothers of these Names whose Presences are apparent, and *jalil*, Conqueror and Destroyer and Forceful in Punishment, and Punisher and Revenge-taker and the brothers of these Names, happens from this Presence from the Presences of Names for the Mohammedians and others according to the Way of arrangement of incatenation.

Now, know it like this, that even though the Presences of the totality of the Divine Names are most ancient because they are Essential relationships for the Ipseity of Uniqueness, yet the Presence of the Ipseity of Uniqueness is more ancient than them in degree, because that is the station of the cutting away of the relationships of plurality, and the Presence of the annihilation of the numerality of beings. Due to this the Presences of the Names are in difference, even though the Presence of Uniqueness collects them all in itself, because even though the plurality of being is expelled from the Presence of the Names, yet the plurality of relationships is established in it. In the same way, Unique is more ancient than One because the plurality of relationships and plurality of being is cut away from the Ipseity of Uniqueness, and One is different to Unique because in consideration of One being One, even though the plurality of being is expelled from it, yet the plurality of relationship is intellectually real in it, just like the relationships of halfness or thirdness or fourthness and equally other relationships of infinity, because this,

although differentiated in the relationships of Oneness, does not manifest in being except by number, and one is the origin and the beginning of numbers. Number is the detailing of one. If these relationships were to be manifest by the numeralization (augmentation) of the one through the detailing of the degrees of one, which are two and three and four, it happens that one is half of two, a third of three and a fourth of the four. Thus the ancientness of the Unique over One is apparent.

Now, know it like this, that the Divine Wisdom upon the hearts of the Words is brought down from two stations. It is because of these two Ways that the Shaykh (R.A.) said: 'Who brings down the Wisdom to the hearts of the Words by the uniqueness of the straight and closest Way from the Most Ancient station.' One Way is this, that it is brought down from the Presence of Divinity which is the second station. These Wisdoms, coming from the Most Ancient station from the Presence of Uniqueness, having been amplified in accordance with the Divine Names in the Presence of Divinity, are brought down from the Divine Names upon the hearts of the prophets and the saints. The other Way is this: that from this Most Ancient station, according to the Way of Uniqueness, they are brought down into the hearts of the prophets and saints, which are the Wisdoms special to the Unity (*tawhīd*) of the Ipseity and the Mohammedian taste. These Wisdoms are brought down in accordance with the quality of Uniqueness, in accordance with one religion, and all the prophets and saints are according to one religion which is the Unity of the Ipseity, even though in consideration of their essential particularities the tastes of some are other than the tastes of others. However, there is no difference in their origin of *tawhīd* except this much, that due to the difference in the aptitudes of the people, the religions and religious laws and orders and prohibitions and special actions and specific determinations are different one to the other. That is why the Shaykh said here, as if expecting an argument to the contrary: **Indeed, because of the difference of the people, the creeds and the religious communities became different**, as if it were going to be asked that if the Divine Wisdoms of the uniqueness of the totality of the Ipseity of Uniqueness came down upon the hearts of the Words by the Way of Uniqueness, or if what was meant by bringing down of Wisdom was one Way, how then would the creeds and religious communities be different, and how would there be so many beliefs, religions and religious laws? It is to answer this possible query that he says that although the different moods and ways of doing things and aptitudes of the people caused the creeds and religious communities to become different, even then the Essential Divine Wisdoms are brought down from the Most

Ancient station by the Way of Uniqueness because the differences between the people does not alter the uniqueness of the Way. Know that the religion in reality is one, as God says: 'The laws of religion which We advised you, We did not advise to Noah, and those We inspired you with We did not advise to Abraham or Moses or Jesus in what We established as religion, and the verses are not different therein but those who take this religion and those from among the different people who take up this religion are different in their realities, in their aptitudes, in their needs, in their moods, in their knowledges, in their gnoses, in their habits and in their beliefs, and each person from among the persons of the people in any century was different from the others in their particularization, in knowledge of God and in their natural aptitude, and in their moods, and in their knowledge, and in their states and in their brought-about aptitudes, and in their ways of doing things and in their ways where it concerns their private Lords. Though in some orders they might agree, yet it is not possible for two people to agree in all relationships . . .' The Shaykh says that the prophets (S.A.) know, by virtue of their being envoys, not by virtue of being saints, the degrees and upon what their people are, and what they do not have of knowledge, and they are sent to them to the degree of what the people of that envoy need, nothing more or less, and the people are superior one to the other, and the envoys become superior one to the other in the knowledge of God by the superiority of their people. Thus, when in the knowledge of envoyship there came to be superiority and differentiation between the Words by virtue of the superiority of one people to the other, the one Wisdom became many Wisdoms and one Word became many Words and they were divided up and differentiated. In the Mohammedian Presence all the Wisdoms are one Wisdom, just as all the Words were, in the Uniqueness of Reality, one Word, and the invitation of all the prophets was one invitation to one Lord. The one religion, because of those who took up that religion and those laws, manifested in the images of different religions, because the guidance of one people cannot be except in accordance with their varied natures, through their different degrees and centres, and their purification cannot be imagined except through apparent different beliefs and different passions which are private to them, by the extraction of the corruption (*fasâd*) which is private to them. As mentioned, the differentiation between religions and religious laws does in no way diminish or detract from the closest Way, which is the Way of the *tawhîd* of Ipseity. All the Divine Names are Lords for the places of manifestation which are particular to them, and the realities of the places of manifestation are also different in varieties. Thus, each living thing subjects itself to the Name which is its Lord, that is to say, goes

according to the straight path of that Name, whereas the totality of the Divine Names is annihilated under the dominion of the Uniqueness of the Absolute Ipseity. In the same way, the totality of the different Ways upon which walk all the live beings is in annihilation under the dominion of the uniqueness of the closest Way. The Shaykh (R.A.) writes in his *Naqsh al Fuṣūṣ*: 'The aim of all the Ways is to God, and God is their aim and they are all according to the straight path, but we serve God by the Way which leads to our private happiness and He did not give that as law to us.'

And God gave praise (*ṣalât*) to the *mamad al-himam* (the source of extension of all *himmah*) from the treasuries of Munificence and Generosity, with the most righteous saying. This means the gifts and munificences and revelation of the One Lord which is particularized in the Presence of Divinity with munificence, which arrive and reach upon the source of extension of all *himmah* from His treasuries of Munificence and Generosity with the most righteous saying. In the knowledges of verification *ṣalât* (prayer and praise) is a real annexation. According to one consideration this annexation can be applied to the servant, and by another consideration this annexation can be applied to God the High. Thus the *ṣalât* from the side of the servant is prayer and humility (*khudû*) and meekness (*istiḡânat*) and modesty of mien (*hushû*) and endeavour (*nuzû*), and from the side of the *haqq* it is Mercy and Compassion (*rahmah*), Paradise (*jinân*), and the revealing of Munificence (*tuṭf*) and Benevolence (*imtinân*) and Favour (*'atf*) and Clemency (*ra'fa*) and Beneficence and Kindness (*ihsân*) and Forgiveness (*ghufrân*) and Approbation (*riḍwân*). The *ṣalât* upon the Prophet comes at times as the *ṣalât* which happens by virtue of his *'ayn* from the Presences of the totality of Uniqueness and from the Presence of Uniqueness of the Ipseity, and at other times from his relations and subjects by virtue of annexation of other. The Shaykh refers to this in his *Futûḥât* in the last chapter of the mysteries of the *ṣalât*. And the Shaykh (R.A.) attributed the *ṣalât* to God, because the word *ḥamd* necessitated that he should say that it was *ṣalât* done to the source of all *himmah*. Thus the Shaykh, obeying the degree of height of the Envoy (S.A.), pointed at the fact that the highest degree of the degrees of *ṣalât*, which is the *ṣalât* by God, was specialized for the Envoy (S.A.), or he pointed at the fact that the one who gave *ḥamd* through his tongue is the *haqq* and not his own self. Thus He gives praise upon His own *nafs*, and gives *ṣalât* over His own Prophet. That is why he attributed the words: 'God gave praise (*ṣalât*)' to the words 'Praise to God', and in the words 'the source of extension of all *himmah*' the Shaykh referred the *ṣalât* to the quality of the Envoy (S.A.) which is extension of help, and annexed it to it, and placed the

word 'extension of help' to the subject of knowledge due to the fact that the extension of help and *himmah* from the treasuries of Benevolence and Generosity is the essential quality of the Envoy (S.A.), and there is no ulteriority in this for anyone else. The particularization of the Envoy to help and the extension of help and demand of help from him became like knowledge for him, and pointed to the Most Ancientness, to the fact that he extended help and *himmah* in the realities of Unknowableness and the Presence of Oneness before he was called by the Name Mohammed, and before his manifestation in the emergence of mankind, because when the realities of the Unknowableness were established in the realities of knowledge, with the tongue of their state they requested from the Divine Names the thing which would be the place of their manifestation in being and their being present, and when each of the realities from among the realities became supported by a Name from among the Divine Names, and when the totality of the Names became collected under the reality of the Name of the Envoy, that which was extended to the totality of things as help and *himmah* to the reality of things was extended from the Reality of the Envoy. In this way, the *ṣalât* to the Envoy happens due to his potential and his reality.

'*Himam*' is the plural of '*himmah*' and *himmah* is what is meant as power from selves (*nafs*) and spirits in the demanding of a perfection which would be suitable to the state of the person who requires the coming about of that *himmah*. '*Himmah*' is an activated grammatical form of '*hamm*', like 'sitting', as in a council meeting, is from the word 'sitting'. *Himmah* is of different kinds because of the difference in the levels and knowledges of the different people of *himmah*. Perhaps rather, it is due to the difference of their realities because each possessor of *himmah* relies on a reality from among the Divine realities, and realities are different because of the difference of the particularities of their being creatures. Thus, there results a private aptitude for each possessor of *himmah*, by the quiddity of which it attracts the perfection which is suitable to it, and that aptitude is of the necessities of a Name upon which that possessor of *himmah* relies, because each Name from among the Divine Names demands a private aptitude, in which aptitude another Name is not associated with it. Thus each Name is the treasury of a perfection where a certain aptitude necessitated that perfection in the Presence of Oneness wherein manifested the potentialities and wherein each one was differentiated by a special relationship, different from another. When the totality of the uniqueness of the Mohammedian Reality became the collective isthmus between the totality of the realities of knowledge and the Presence of the Divine Names with the totality of the potentialities of existence and the images of immanence, and when

in the Presence of Oneness the keys of the totality of the treasuries of the Names came into the hands of the Envoy, each *himmah* of the Envoy became extended from the treasury of that Name, by which Name the Great God educates the possessor of that *himmah* by bestowing upon him, as gift, that perfection. Thus it is equal whether it is *himmah* which appertains to the worldly necessities of the *nafs* or whether it concerns the perfections of spirituality of other-worldliness, or whether it concerns God Himself or a thing at the level of God. In short, a thing which a person asks for does not come to him except from the treasury of the Name which is the private Lord of that situation, and from that Presence and from his own '*ayn-i-thâbita*, the particularization of which is real in the Divine Knowledge. Yet it always must come from the extension of the Reality of Mohammed which collects in itself the totality of the treasuries of the Names and which is the niche of Light of the Seal of the Envoys. Consequently, whatever gift or bounty or revelation comes from the Ipseity of God from the Presences of the Divine Names which are the treasuries of Munificence and Generosity, to their places of manifestation, it arrives from the places of manifestation of those Names which extend that gift and munificence from the isthmuseity of the Reality of Mohammed. Thus it is the Reality of Mohammed which extends each *himmah* and destines each business from the Presence of that Name to which the owner of that *himmah* is attached. It is all the same whether that extension comes from the treasuries of Munificence without taking into consideration whether the receptor deserves it or not, or whether he has asked for it, or whether it is from the treasuries of Generosity in consideration of an asking and desert.

The word '*al-himam*', the plural of the word '*himmah*', refers to the *himmah* of the prophets and the saints whose blessed essences emanate from the same Reality, whether those *himam* appertained to a miracle or a spiritual generosity. They are equally extended from the comprehending Sealhood of total and collective perfection of the Reality of the Envoy (S.A.), and it is the Envoy who extends those *himam* for them from that collective Reality. It is from this degree that the pre-eminence over the other envoys becomes manifest. Thus, it becomes apparent that the Shaykh (R.A.), giving precedence to the words: 'source of extension of all *himmah* from the treasuries of Munificence and Generosity' over the word 'Mohammed', has pointed to the intellectual anteriority of the Reality of Mohammed and to the anteriority of the *şalawât* (blessings and benediction) from God in accordance with that Reality, and that Reality being called, consequently, by His venerable Name, Mohammed. (All that happens is the creation—if in fact it is actually a creation as

such, or perhaps expression—of the Perfect Man, and everything is the consequent detailing of that one act of love.)

The extension of help, as it sometimes happens, concerns the corrupting of the station to which the extension of help and *himmah* appertains, and sometimes it happens through the explanation and description and knowledge of a station which is superior, more venerable and more eminent than another station in which the owner was present, or by the exposition of a state which is superior, more complete, more collective and dearer than his prior state. Consequently, the *himmah* of the Envoy (S.A.) expects and watches and guards the reaching of this pre-eminent and more venerable and more qualified state with a *himmah* which is more comprehensive and more collective. The words of the Shaykh (R.A.): 'with the most righteous saying' show that this help and extension happens in the station of exposition by teaching through words and language, because the Envoy (S.A.) spoke with the language of God from the supererogatory closeness in the most moderate and most kindly (good, beautiful) language with the superlatively just speech, whereas God the High spoke with the words of the Prophet (S.A.) from the obligatory closeness. Thus the words of the Envoy are the words of God, and in consequence of this, extension of help was particular to him during the period of his invitation to God by the most just word, and after his removal it refers to his extension and help forever, and he became the general extender of help and care (*himmah*) which concern munificence in every way and which are in the treasuries of the Divine Names. When God referred to the Envoy's high degree in the Quran, and to his general compassion, by saying: 'We did not send you except as Mercy (*rahmah*) to the universes', He did not specify any one universe from among the universes, and in the same way, it is difficult to unite extension of help through exposition and speech and extension of help from the treasuries of Munificence and Generosity because of the treasuries being interpreted as the Presences of the Names, whereas the righteous word is in the place of teaching where it concerns extension of help in manifestation. The Divine Presences are interior states of the Unknowable and there can be no extension of help from them except through facing and *himmah* and through taking with spiritual strength, and this cannot happen by use of words or clarity and eloquence in speech. The reality of this situation is that to which the Shaykh refers in his *Futūḥāt* in section 8 of chapter 198: 'Speech (*kalam*) and assertion (*qawl*) are two qualifications from God the High. By assertion (*qawl*) the non-existents hear, and this is His assertion as in: "When We have willed something, We say to it 'Be' ", and by speech the existent beings hear, and that is also the assertion of the High: "And God spoke to

Moses by speech.”’ The assertion of God by which the non-existents hear is the assertion ‘Be’ (*kun*), which was said for things that were established in the non-existence, and by which that thing became manifest and came into being, because the assertion ‘Be’ is the same as that assertion by which the High God spoke (*takallum*). The assertion ‘Be’ is a (Self-) revelation for God in an image which accepts assertion and speech. All the same, revelation for God also does exist by other than this. Consequently, under this consideration, assertion is more general than a manifest speech (tongue), because one says the tongue of the Ipseity, the tongue of the qualities, the tongue of actions, the tongue of degree, the tongue of Reality, and where it concerns tongues there are other things which are also called tongues. For each tongue, then, results a specific and particular assertion. When it was verified in the Knowledge of Reality that the Reality of the Envoy (S.A.), which is the Sealhood of comprehensive complete totality, is a collective isthmus between the Ipseity and the Divine Names and between the realities of being and the images of immanence, as the ipseity of the Envoy (S.A.), in which is particularized his total Reality, is the most total place of manifestation for the Divine Ipseity and the best place of reflection for the qualifications and other relationships and actions and Names and characters and qualities, and that the High God became fluent by Essential fluency in his powers and members and in his essence and spoke from the station of supererogatory closeness through his speech, it becomes known therefore that if *himmah* emanates from a person for the completion of an affair, or emanates for the arrival of a gift from the treasuries of a Name which is the private Lordship of the possessor of that *himmah*, it comes through the isthmuseity of the collectivity of the Reality of the Envoy which asserts with the assertion ‘Be’ (*kun*) for that inexistent thing which is Divine gift or the completion of all that is required, which is treasured in the treasuries of that Name to which appertains the *himmah* of the owner of that Name. Consequently, the Envoy (S.A.) extends the *himmah* for that person with the assertion ‘Be’, which is the most righteous assertion. Thus the most righteous assertion becomes nothing other than *kun*, which word is forever, and continuously emanates from God with the tongue of the Essence and Reality of the Envoy.

In the words of the Shaykh: ‘source of extension of all *himmah* etc.’ there is another consideration. This other consideration is as follows: when God raised the Shaykh to the origin of the prophets mentioned in this book and bestowed on him and brought down on his heart the Wisdoms which have been brought down on the hearts of these prophets, He gave him great bounty for which the Shaykh gave praise, and the Shaykh’s praise thus constituted a collective praise of all the places of

praise-giving which emanates from the prophets in correspondence to the bounty which is mentioned in this book. In the same way, when this book comprised the Wisdoms of the prophets mentioned in it, for each of the prophets from among them there is a perfect heir of that prophet for the present people, who is the heir of his Wisdom and who asserts his *himmah* for the increase of that thing which emanates from Reality for that prophet. The stations of these above-mentioned prophets are continuously kept alive by these heirs. The Envoy extends the *himmah* from the realities of these prophets from his own *himmah* which collects the totality of realities. Thus, the Shaykh being realized with the Reality of the Envoy, the Envoy gave this book to him in the veridic dream and he extended help with the righteous assertion from his Reality with all the help and extension of *himmah* from the realities of those prophets who are the treasuries of Munificence and Generosity. That righteous assertion is what he was told in the veridic dream: 'This is the book of the *Fuṣūṣ al-Ḥikam*. Take it and bring it out to the people who will benefit by it.' Then the Shaykh (R.A.) did the *ṣalât* over the Envoy with collective *ṣalât* which is in response to the help and extension of *himmah* and which collects together all the *ṣalawât* which is the *ṣalawât* of God, and he said: 'And God gave praise upon the source of extension of all *himmah*', because the Envoy is the extender of the *himmah* of all those heirs. This fact the Shaykh commentated and pointed at by the fact that he himself has been helped with the extension of all helps. Thus all *himmah* became one *himmah*, just as all the Wisdoms became one Wisdom, because the *himmah* he received emanates from the uniqueness of the collectivity of the Mohammedian Reality.

Mohammed and all his relatives, and salutations. This means: may the *ṣalawât* reach Mohammed and all his relatives, and peace and salutations upon them all, who is the source of extension of all *himmah*, and also, may God extend His salutation and peace upon him and all his relations by a revelation which is a revelation private to the Presence of the Name *salâm*. The Word Mohammed is superlative of *ḥamd*-giving because his Reality contains and collects together all the Divine Names and gifts of the Essence. Consequently, whatever *ḥamd* emanates from a person who gives *ḥamd* refers to his origin from which that gift emanates. Thus, the totality of places of praise-giving refers to the Reality of Man which is one Reality. Thus the Reality of Man is named by the Name Mohammed because it is the uniqueness of the totality of all Divine and immanential places of grace-giving and is praised by the totality of the praises of all those who give praise. And what is meant by his relations is those who are his private closest people. The Shaykh (R.A.) says in his *Futūḥât*, on the differences of the *ṣalât* to the Prophet, that the word '*ahl*' (relations)

cannot mean anything other than those who are private to the Envoy from among the pure ones and from the knowledgeable ones of God, and cannot mean the great ones etc., because the same word is used in the Quran where it refers to the Pharoah, when it says: 'Enter there the people of Pharoah.' Thus the word 'relations' or 'the people of' means the Envoy's private special people whose inheritance and orders make them into the relations and people of the Envoy through their order and heritage of knowledge and station, whether these be great or small. But that person who has by his nature a relationship to the Envoy and has a true relationship to the generic image of the Prophet, and yet instead of trying to receive from God and from the spiritual heirs occupies himself with the perishable vanities of this world, is also in image his relation but not in meaning.

The *salâm* upon the Envoy and his relatives is the invitation of *salâm* from God, and as it is mentioned, this is the revelation which is particular to the Presence of the Name *salâm*. Thus God fides to that man the realities of completion and perfection and bestows upon him peace of perfection from the revelations of the Might (*saṭwah*, Strength, Power) of His Majesty and manifests him in the images of total intermediary and leadership and caliphate, and gives to him the Divine praises of completion and the reaching of *ḥamd*, and gives him as a gift the verification with the realities of vision at the level of God and the perfection from deviations, and God knows.

Following on from this, indeed I saw the Envoy (S.A.) in a dream of announcement of good news (*mubashshirah*) in the last decan of the month of Muharrem in the year 627 (hegira) in the city of Damascus, and in his (S.A.) hand was a book and he said to me: 'This is the book of the *Fuṣūṣ al-Hikam*. Take it and bring it out to the people who will benefit by it.'

Now know it like this, that it is well-known and attested to be true from the Envoy that he said: 'He who has seen me has really seen me because indeed the satan cannot represent me.' The meaning of this *ḥadith* is this, that if a person sees the Prophet in his dream in the image that the Prophet had during his life-time and his image is as has been established by true *ḥadīths*, and if this visible image was shown to the perfect ones of the creation, indeed that person has seen the Envoy (S.A.) in reality; for the satan cannot take on that image and cannot ever appear in that image because the Envoy is the image of the Name *hâdi* (Guide) whereas the satan is the image of the Name *muḍill* (Misleader) and it is not possible for the place of manifestation of the Name *muḍill*, which is the satan, to manifest in the image of the Name *hâdi*. It is possible that the satan manifests himself with pretension of Lordship and Divinity because he is the place of manifestation of the Name *muḍill*

and the Divine Image is large and contains all the Names like the image of the *hâdi* and the image of the *mudill* and other images of the Divine Names. In short, the satan does not appear in the image of the Envoy (S.A.). But if a person sees in his dream an image and is convinced (*yaqîn*) of the state, or if he is told that what he saw is the Envoy (S.A.), but the image he saw does not correspond to his original image as expressed in the descriptions and it is not an image special to him, or it is so in one aspect and differs from it in another aspect, then that seen image is not the image of the Envoy. It is the image of the relationship of the one who sees to the Mohammedan law. The person in whose belief or knowledge or state or station there is lack, does not witness the Envoy except as the image of his own relationship to the Envoy, but if a person is obedient to the Envoy in every way and in the best of ways and is guided by his guidance, and if in action and knowledge he is true subject to him and the inheritance from the station and state of the Envoy is complete for him, then the thing that person sees in his sleep or deep sleep or between sleep and awakening, will perfectly and truthfully conform; then in vision and in seeing, in personification and representation, the thing he saw will be most complete and most open because of the subjection of that heir to the Envoy in the totality of character and quality and states and work. It is true for a person like this to say: 'I have seen the Envoy (S.A).'

After this, know it like this, that vision of this kind is more general than vision through the eyes, because the vision through the eyes is witnessing what is seen through the senses of the eyes, whereas vision is the witnessing of all that can be witnessed, whether these things witnessed be through the eye or through imagination or through representation or through intellect or through knowledge. Thus this vision is not conditioned by the sense of sight. Rather perhaps, it results by the eye of clear vision (*'ayn al-bašîrah*), the eye of knowledge or the eye of the heart. Thus, when the Shaykh (R.A.) said: 'I saw the Envoy of God', and at his (the Shaykh's) time he was the most knowledgeable among the people of the knowledge of God, it became known to us that indeed he witnessed him in reality. Thus the Shaykh (R.A.) saw with the eye of inner vision and the eye of the heart the real and the virtual (*ma'nawî*) image, and with the eye of the spirit he saw his spiritual image, and with his eye of the Divine Light he saw his image of Divine Light, and his eye saw the representation of his image which is visible and sensible with its interior. It exists for the Envoy to manifest in vision and sensibly in the universe of the senses for his complete heirs because he is not conditioned to one universe, nor is he present in one isthmus. He manifests in all of the universes and isthmuses with its specific and special image.

And the vision of the uniqueness of the totality of completeness collects in itself the vision of the totality of stations in relationship to God and in relation to the most complete creature which is the Envoy (S.A.), and in relation to other perfect people the Seal of Prophethood and the Seal of Sainthood are specific to their descendants.

Mubashshirah in origin is the quality of a dream but it is one of those dominating adjectives which stand in the place of that which they qualify. Thus the thing known is not always mentioned with that which is qualified, like *baṭḥâ* which stands for the plain of Mecca. Consequently, one does not say 'a dream of announcement of good news', like one does not say 'a desert and pebbly land'. *Mubashshirah* is a real dream that the believer sees. In the real manner of being, the *mubashshirah* is more general than the dream because God gives good news to His saints in a state between sleep and waking, without a dream, by announcement or radiation (*ilqâ*) and by declaration or by revelation coming directly from God or coming spiritually through an angel. The fact that this book was in the hands of the Envoy points again at the fact that: concerning the tastes of the perfect, complete prophets in this book, even though their knowledges and Wisdoms therein mentioned are brought down from the Presences of the Names which are the origins of their specialities where it concerns their aptitudes, and these knowledges and Wisdoms are engraved upon their hearts, yet the uniqueness of the totality of the Wisdoms and knowledges of the prophets is held in the hand of the Envoy (S.A.) because of the consideration that his prophethood is the uniqueness of the totality of the Sealhood of all Prophethood. Consequently, it englobes and collects in itself the totality of the knowledges and the Wisdoms which are specific to each, and the detailing of that Wisdom and knowledge and its explanation is in the hand of the Mohammedian Seal of Sainthood. 'This is the book of the *Fuṣûṣ al-Hikam*' means that this book was called *Fuṣûṣ al-Hikam* by the Envoy, or equally it can be that this was giving news of the fact that the name of this book was *Fuṣûṣ al-Hikam* at the level of God. To call this book by the name *Fuṣûṣ* is to proclaim that this book is the potentialities of the Wisdoms brought down upon the hearts of the perfect ones that are mentioned therein, because the word *fuṣûṣ* points at the realities and meanings which are specifically known things, just as *fuṣûṣ* is the place of the engraving of the symbols of Names by which the treasuries are sealed. These *fuṣûṣ* are the engravings of the Divine Wisdoms of perfection of the uniqueness of the Mohammedian collectivity of the Sealhood which are detailed in the receptivities of the hearts of the perfect prophets who are mentioned in this book. The Shaykh (R.A.) is the Seal which is special for the Sealhood of the specialities of sainthood, because the

Wisdoms contained in the *Fuṣūṣ al-Ḥikam* are the Wisdoms specific to the Mohammedian Sealhood of the stations of Wisdom, each of which is a particularized station from among the stations of perfection which are specific to the Presences of the Divine Names, and the prophets who are mentioned in this book are the totality of the revelations of that Name and the knowledges and the Wisdoms. The fact that the Seal of Prophethood ordered the Shaykh to expose this book, which has in it the Wisdom of Sealhood, to the people, points definitely to the fact that the Shaykh (R.A.) is his own perfect heir in the collectivity of Sealhood, because the realities and knowledges of Sealhood do not exist except for a person who is verified in and realized in Sealhood, and God the High manifests the Wisdom of Sealhood through the Shaykh, and by his hand and his tongue, and the way the language goes it necessitates that the order is for a purpose, and the purpose is by the word that: 'the people who will benefit by it'. 'Bring it out to the people who will benefit by it' means that the humankind which verifies will benefit from it, or it can also mean that if the Prophet were asked if these Wisdoms were not higher than the comprehensions of the people who are qualified by the quality of animality, his presumed answer would be: In fact there are among them people who have the aptitude for perfection and they would profit by it.

And I said I heard and obeyed God the High and His Envoy and the people of order (people who are masters of command) from among us, as I was ordered. The Shaykh here, in compliance with the Quranic Word which says: 'Obey God and obey the Envoy and the people of order from among yourselves,' responded to the Prophet's request in this manner, meaning to say that he was in obedience and in conformity to the sayings of the Quran and *ḥadith* totally and in detail, and that he took the order completely by obedience to the people who give orders in the interior who are the people of Wisdom, the Poles and the caliphs, and to the people in the exterior who are the sultans, the kings and people who are those who give orders from among the people of religion. This is in general the outward meaning. However, its interior meaning and its mystery is that the three obediences necessary and ordered to him in the dream he saw are included in his obedience to the Mohammedian image. Firstly, because God is manifest and revealed in the Mohammedian place of manifestation. Secondly, the Mohammedian image and the Envoy is the person of order over all the people of completion. Thus, obeying Mohammed in this case includes all three obediences. Thirdly, in the same way, in the people of order are also contained the three orders because the complete saints, who are the people of order, are Divine places of manifestation and caliphs of the

Envoy. Consequently, obedience to them is obedience to God and His Envoy. However, the Shaykh (R.A.) also points to the fact that the Envoy gave this book of the *Fuṣūṣ al-Ḥikam* to him through the Divine order, having ordered him to expose it to the public, and he himself, as he is of the saints and caliphs of the people of order, received the book by Divine order and by the order of the Envoy, and by his exposing it, the people to benefit and verify through this book are the believers who are obedient to God and the Envoy and to the people of order who, in this case, is the Shaykh's own person. Had the obedience to God not been included in the obedience to the Envoy and obedience to the people of order, God would not have ordered us to worship Him through obedience to the Envoy and obedience to the people of order. Consequently, any person who accepts this book that the Shaykh, who is himself the person of order, exposes through the order of God and the order of the Envoy, that person obeys the order of God and the order of the Envoy and the order of the people of order, and the person who denies it denies the order of God, His Envoy and that of the person of order. We take refuge in God from such. Thus, in the words: 'people of order from among us' he pointed at obedience to his own order.

In a similar way to this event of the Shaykh, and the Envoy (S.A.) giving the book of the *Fuṣūṣ* into his hands, in the year 1003 the people of Wallachia, having insurrected the soldiers of Islam and their General, were putting a bridge across the river Danube near the township of Rusjuk, and myself, the poor, was among the soldiers of Islam. One day, about the time of dawning, sleep overtaking me, I saw the Envoy (S.A.) in a company of grand and pure saints of great generosity, in converse, and he, the rising place of the sun of prophethood, the Pole of the circumference of Being, was visible in the very centre, and these estimable people were like a ring around him and were sitting in complete respectful attitude and good form, attending to the vision of the beauty of the Light of Prophethood, and his orders and determinations; while myself, drawn in the line with these Lordly people and included in the image of the circle, and witnessing the beauty of the Envoy, was sitting opposite him according to the good form in that assembly. Then, suddenly, that leader of prophets and the orderer of the lines of spirits of the great saints, upon all of whom be the best and most superior *ṣalât* and *salâm*, gave into my hand, being gracious to this poor one, a perfectly bound Quran written in his own hand, and I, taking that Quran from the hands of the Envoy (S.A.), opened it at a place and saw that it was the Envoy's own handwriting and began to read under the instruction and verification of the Envoy himself, and he, giving me lessons, blew

into my heart the realities of the Quran and the mysteries and the delicacies of the *furqân* (discrimination) and I became so drowned in Divine Knowledge that whatever thing I was questioned upon, I gave answers. When the qualificative obligations were completed, some of the most esteemed people who were present in this assembly questioned the Envoy (S.A.) on certain matters and queries and began to read these queries, and myself there in the presence of the Envoy (S.A.) answered them for the Envoy, and verified it and explained it to them from the Quran of the Envoy which was in my hands, and they, reading in the manner of a lesson, were benefited, while the Envoy was observant and silent and looking at all and overseeing everything, and the others of the assembly were there, listening. Up to the end of this assembly, whatever was asked of the Envoy, without waiting, in accordance with *yaqîn* and *başîrah*, I would answer. At the end of this assembly that wine-bearer of the wine of knowledge and gnosis and the Presence of the extender and helper of the spirit of Man and Life, again being gracious to this poor one, gave into my hands about five or six unbound books, and addressing me said: 'This book is the summary (*talhîs*) for the great Quran of Hazreti Husayn. From now on read this.' Then I took that book from the Envoy, while being absolutely happy for having received into my hands the Quran written by the hand of the Prophet, as a graciousness from his part to this poor one, in the middle of that great company and converse, and for the fact that I had received the Quranian Divine Knowledge without intermediary, from him, and that I had been able to expound on it to others in his assembly. Then, suddenly, horrified from the event that befell Imam Husayn, God be pleased with him, I woke up and was transported over the love of the order that came to me to read to the people of Islam the summary of the Quran of Imam Husayn. From several aspects of what this dream meant, it was taken according to some of the aspects that the people of the Envoy (S.A.) were being examined by Divine examinations and that God's Will had appertained to the imposition of certain calamities and ills upon the countries of Islam, and the defeat of the soldiers of Islam. Thus, not observing permission from the side of the Envoy (S.A.) to travel with the soldiers of Islam, when the soldiers of Islam crossed the Danube and entered into the lands of the enemy, one refrained from battle and war. On the third day, when the soldiers of Islam opposed the enemy, a certain amount of retreat happened and many of the people of the order of knowledge were killed, and when the soldiers of Islam returned from that journey the enemy fell upon them from behind, and reaching them caused them great loss. They say that that day about forty or fifty thousand of the soldiers of Islam were killed. In short, the calamities

which befell the people of Islam that year have not happened recently, but from those times on the countries of Islam and the Ottoman countries were not free of the attacks of the people of opposition and revolts and misleadings and changing of people of merit and constriction and *jalâl* until the year 1018, and in the year 1018 the aspects of the universe began to change, and ill-luck stars of the places of manifestation of the *jalâl* began to wane.

Now, let it be known like this, that that extender of all *himmah* and the owner of Munificence and Generosity, Mohammed (S.A.), always and forever is not devoid of extending Divine Knowledge to his heirs and caliphs, and they, on the other hand, never stop taking, without intermediary, from him. Thus, whatever the Shaykh (R.A.) has explained of Wisdom in this book, he has expounded it according to the limit and boundaries set by the Envoy (S.A.) himself, and he has no power or ability either to increase or decrease it, and God leads whom He wants to the straight path.

I verified the desire (*amniyah*) and purified the intention, and abstracted the purpose and the *himmah* to expose this book as it was limited to me by the Envoy (S.A.) himself, without increase or decrease. This means that he verified the desire of the *mubashshirah* in the universe of senses and witnessing, which also means that he comprehended the Reality and the reality of the image which was represented to him in the Presence of *khayâl*, or it can also mean that he established it in the exterior and manifested it in the senses, such as God relates as a story from the prophet Joseph (S.A.): 'This is the interpretation of the dream from before, to which in fact God brought the reality', for instance, such as the dream seen in the Presence of the *khayâl* which exists in the half-waking of the senses. In the word 'desire' it is possible to see two aspects. One face is this, that it may be qualificative of the Envoy (S.A.). It is as if the Envoy (S.A.) gave to the Shaykh the images of the Wisdoms and mysteries, together with the place of manifestation of these images, to manifest them through the hands of the Shaykh (R.A.) who is the complete heir and the receptive place of manifestation of its Wisdoms and mysteries. The intention and desire of the Spirit of the Envoy in the high spiritual isthmuseities was this, since the Shaykh was already realized in the degree of Mohammedian Seal of Sainthood, and the Envoy knew that the manifesting and opening up of the knowledges and Wisdoms and mysteries which appertained to the taste of the private Sainthood was to be through the hands of the Seal of Sainthood. That is why God the High, together with the place of manifestation of His image, gave to the Shaykh the images of these mysteries and Wisdoms, and the manifestation of these was what the Envoy aimed at and what he desired.

The other aspect is this, that the word 'desire' refers to the Shaykh, as if the Shaykh (R.A.), when he became realized in the degree of the Seal of Mohammedian Sainthood, came to know that the manifesting of the mysteries and knowledges which appertained to that degree can happen only through the hand of a person who is realized in that degree, and that the qualification and bestowal of these mysteries and knowledge is in the hands of the Mohammedian Reality. Thus, it is as if it were because the Shaykh desired the manifestation of these Wisdoms which are in his hand, arriving from the Presence of the Reality of Mohammed which is his reality. Also, because the dream was the Shaykh's, the desiring then can be attributed to him, and the word '*amniyah*', as used by the Shaykh in this context, is derived from the word 'to desire.' And the *himmah* and the abstraction of the purpose in the exposition of this book is so that his facing and approaching and the *himmah* working on the exposition of this book be of the quality of uniqueness and there be nothing infused (*hulûl*) in it of the satanic radiations and the purposes of the *nafs*. And the aspect of the fact that the Shaykh (R.A.) exposes this book according to the limit set by the Envoy (S.A.) without addition or lack, is that the Shaykh is realized with caliphate, and the caliph is trustworthy (*amin*), and trustworthiness does not accept increase or decrease. In fact perhaps, the caliph is represented in the order of the Envoy in such a way as the Envoy willed it and in the limit that he appointed.

And I asked of God that He bring it about for me in this (that is, in exposing this book), and all that my fingers write and all that speaks with my tongue and all that is folded in the core of my soul and mind, by the irradiation of the praise of God and the blowing (*nafas*) of the Spirit in the chest (*rau'*) of my *nafs* by the strengthening of the holding on, which means that he had prayed that in all his states he should be made to be from that group of servants upon whom the satan has no dominion or governing or preponderance, and also that in all things that his fingers make him write and his tongue speaks by and that his heart is folded upon, he should be specialized by the strengthening of holding on in his 'chest of the *nafs*' by the irradiation of the praise of God and the blowing of the Spirit. This form of speech by the Shaykh, as in: 'I asked of God that He bring it about for me in this', is what is known as 'source' words, like the source of the saying: 'Guide us in the straight path.' This language or way of speaking or this tongue is what is known as the tongue of good form when talking with God, because the Shaykh (R.A.) is already certain (*yaqîn*) that he is one of the group of people for whom God has said: 'These are My servants over whom there is no dominion', because these people have in them gathered the collectivity of the totality of

the Divine and immanental perfections and they have completed and collected the degrees of certainty of human completion and perfection, and they have reached the degree of witnessing (*shuhûd*) and sensitizing and unifying and clarity of sight and arrived at the greatest caliphate by which they are qualified and in which they are realized. Thus, they are with God in the best and the highest form of stations of realization and in the closest degree of perfection, thus respecting the good form with God in the subjects, one of which, at the level of recitation, is speech, and another is the Divine irradiation or the irradiation of the Spirit which is in the state of writing, and the third one is what is kept in the mind which is the exterior of the heart. So again, in his words where he says: 'all that my fingers write' at the level of writing, and in the words: 'all that speaks with my tongue' at the level of speech, and: 'all that is folded in the core of my soul and mind' at the level of descent to the heart, he requested the specialization of the blowing of the Spirit and the irradiation of the praise of God. Thus from all possible places where there might be irradiation, he did not leave aside one through which the satan might infuse itself, and, to protect himself completely from this possibility when he was in the degrees of being kept holding on, protected and innocent of any other thing, and when his heart was open in width to God, and when his heart was full of God, he requested that in the places of radiation the purity of holding on and protection be specialized to him.

What is also meant by the irradiation of the praise of God is the Presence of cleanliness and transcendence from all else. The irradiation comes from the totality of the Presence of the Names. Thus he requested that the irradiation of the praise of God from the specific Name *subbûh*, which is from the Presence of cleanliness and transcendent purity, be specialized to him so that he is purified and cleansed from all pollution and that he is pure for God in holiness. Equally, it is the radiation that comes without intermediary from the Presence of Uniqueness which is clean and transcendent from all plurality, which is the image of the blowing of the Spirit and the spiritual Word which manifests in the interior of the *nafs* by radiation from the high and total angelic spirits. The words of the Prophet also denote this: 'Indeed the Holy Ghost blew over my chest.' What is meant by 'blowing of the Spirit' is inspiration and radiation. In this way the Shaykh points at the Divine Spirit, which had been radiated into him in the image of the spirituality of Mohammed (S.A.), by the words: 'in the chest of my *nafs*', that is, to his own *nafs* in the image of the spirituality of Mohammed (S.A.), by the words 'blowing of the Spirit'. *Rau'* is the chest, which from the side of the *nafs* is the aspect of the heart which is the place for the passions of the *nafs* and

the doubts (*waswasu*) of the satan, so that as the strengthening of holding on and the radiation of the praise of God becomes permanent, it becomes a place for the blowing of the Spirit and becomes enlightened with the Divine Light, and the absurdities become eliminated from it. Thus the *rau' nafsi*, the chest of the *nafs*, which is the interior of the *nafs* and the exterior of the heart, becomes the place of the radiation of the praise of God and the blowing of the Spirit. Divine radiation and the blowing of the Spirit is from the interior of the heart and from the interior of the *nafs* to the exterior of the heart. Thus, the *nafs* becomes strengthened by God and purified from the irradiation of the satan. The strengthening of the holding on is Divine Purity, strengthened and helped by the Pure God against the satanic radiations and dangers of the *nafs*, and it is guidance to the straight path. God says: 'He who holds on and is purified by God, he is indeed guided to the straight path.' So that I become the interpreter and not the false arbiter, which means that I prayed to God in the way I did so that in the exposition of this book I be only an interpreter for the Envoy (S.A.) and that I do not become an arbiter in the exposition of this book which the Envoy showed me in the *mubashshirah*, so that I bring it out according to the Divine wish, that I interpret only the determinations and the mysteries of the Unknowable from his own tongue into the universe of senses and witnessing by putting it down in phrases and letters and words and nothing else, and that I do not exceed from what the Envoy put as limit, and that I do not do less, and that I do not become an arbiter through my own *nafs*, because the interpreter is present only in the station of heirship and is an heir to the knowledge of the Envoy and is in concordance with his order, whereas the arbiter stands at the level of his own opinion and is the owner of darkness and has not fulfilled the desert of being an heir. Thus the Shaykh (R.A.) is the interpreter of the Envoy (S.A.) in exposing these Wisdoms and mysteries from the Unknowable to the Witnessing. Thus, if the common people deny whatever thing from the translation of these Wisdoms and mysteries, they blame the service of the Shaykh and they deny the word of the Envoy and the word of God, and they blame the Envoy (S.A.).

Now, Oh person of iron-sharp vision and the fortified look, look at how the Perfect Person respects what is due to the *haqq* and what is due to the Envoy. And by God, since he would have determined by virtue of his total caliphate and of his being the place of manifestation of the Divine Image, what could he have done that could be considered lacking if he had determined in accordance with the necessities of the Name, the Wise, as in any case, collectively and in detail, his judgement would have been the Wisdom of God and the Wisdom of the Envoy? Thus he who

denies his word denies the word of God and the word of the Envoy. He continues, saying: **So that those who understand be certain of it, those from among the people of God who are the people of the Heart, that this is the book from the station of Sanctifying, transcendent from all self-interests of the *nafs* into which enters misrepresentation (*talbîs*), so that from among the people of God who are the people of the Heart who come to know the mystery of this book, let him be verified, that is to say, become gnostic in accordance with Reality that this book comes down from that station of Sanctification. In other words, that which is apparent and revealed in the words of this book and the Wisdoms and knowledges therein, descend from the station of Uniqueness, which station is transcendent from the self-interests of the *nafs*, hence it does not suffer from the intrusion of deceit and cloaking. In other words, the spiritual image and the image of the meaning of this book is brought down from the station of Uniqueness with the Divine Will in its original purity, and is transcended from the purposes of the *nafs* which is the place of dressing up and misrepresentation which is in the station of plurality, because it is not dyed with the purposes of the *nafs* and it does not emanate from the degree of the *nafs* which is the place of lack and shame, because that which is manifested from the degree of the *nafs* is manifested with the purposes of the *nafs* and the *nafs* dresses up and misrepresents the Reality with falsity (*bâtil*). What is meant by the people of God is the people who are according to the Way of the Divine collectivity of uniqueness of perfection who are the people of the Heart. Their hearts are changed (*munqalib*) with God and are large enough for God in the differentiations of His revelations. These are not the people of God who are drowned in the revelations of Beauty, who are annihilated in the revelations of Might (*saṭwah*) of the Majesty, and also they are not the people of God who are the specialized people of the partial and conditioned taste of the Names.**

And I pray that it be so, that when God hears my prayer He will indeed respond to my cry. Some people objected to this, saying that usually the opposite of this is more suitable because what is aimed at by 'cry' is to be heard and what is aimed at by 'prayer' is to be responded to. God said: 'Pray to Me (invite Me) and I shall respond to you', but the prayer of the Shaykh (R.A.) was: 'I asked of God that He bring it about for me in this . . . ' and he follows exactly in all states and words God and His Envoy, so he took into consideration only the interpretation of the clause in God's Word concerning the hearing of the prayer, and God said: 'I certainly respond to the needy if he prays (invites).' Thus, as response is definitely asserted by God, the Shaykh continued and said: **Indeed, I do not irradiate except that which has been irradiated to me, and**

do not bring down in these lines (in this book) except that which has been brought down in it to me, which means that I do not irradiate by means of this book anything of the Wisdom and mysteries and of knowledge and gnosis except that which has been irradiated into me from the Mohammedian Presence, that is to say, I only irradiate what has been irradiated into my heart of Wisdoms and mysteries. I do not in this book, in each *faṣṣ* (bezel) and in each Wisdom, bring down except that thing which has been brought down upon me, that is to say, nothing other than that knowledge that God, who is manifest in the Sealhood of perfection of the Mohammedian image, has brought down upon me. When the Shaykh (R.A.) knew that people of weak understanding might conjecture, due to precedence (as in the case of prophets etc.), that in the words 'that which has been brought down in it to me' there is a pretension to prophethood or inspiration from God, he added: **And I am not of the prophets, nor envoy, but I am an heir and a cultivator (*ḥârith*) of the other world**, which means that it is that I am not a prophet and not an envoy. I am only an heir, and, like anybody else, a cultivator of my other world, and I do not bring down by virtue of prophethood and envoyship but only by virtue of being an heir to Mohammed, born from the Reality of Mohammed, by virtue of my collectivity of total heirship, and bring down only by order of God and the Envoy, and I am not the one who demands to appear by manifesting it with the order of God, taking from the Mohammedian image all these Wisdoms and mysteries. I am a complying servant and like a real son and heir. I am only an heir and am a person who cultivates my other world which is my only place of return and which is the Reality of Mohammed and the Ipseity of Uniqueness, having sown the seed for those great ones in the aptitudeness of their hearts, and sown into the lines of this book the seed of the gnosés and the realities of Wisdom which are included and condensed in that Reality. Equally, I cultivate my other world by bestowing through the Way of no desert or return to those who request by the order of the Envoy the gnosés and knowledge which have been bestowed on me from the Divine state.

Now know it like this, that prophethood and envoyship of a new law, which is a Divine specialization, is cut off by the Envoy (S.A.), because what was intended by prophethood is the completion of Divine religion. The order of religion is completed by the Envoy (S.A.). In fact, God said: 'Today I have perfected for you your religion and completed My Munificence to you.' That is why the Prophet said: 'There is no prophet after me, nor envoy.' Even though the private bringing down which appertains to new law is cut off and sealed, yet the bringing down of Divine gnosés and Wisdom and knowledge which are in the treasuries

of the Presences of the Divine Names which are the realities of the prophets, through the saints which are the heirs of these prophets, is never absolutely cut off or interdicted or forbidden. God always brings down the knowledge and the gnosis and the realities contained and comprised in the prophets, upon the hearts of the saints who are the heirs of the prophets. Each heir from among the heirs is an heir to the stations and states and knowledges of one prophet and becomes present with the stations of that prophet, and the states of that prophet become manifest over that heir. The realities of the knowledges of God which God manifested by that prophet during his time, are (later) manifested through that heir. The Envoy said: 'People of knowledge are the heirs of the prophets', and he said: 'The prophets did not give as heritage either a coin or an ounce (*dirham*), but they did leave as heritage, knowledge. He who takes of it, takes with the most delightful and greatest good fortune.' The knowledges of the prophets are Divine gifts and intuitions and are brought down by Divine revelation and cannot be obtained through earning or work. Thus, real inheritance is equally through gift and intuition and not through action or intellect. Some of us from among the saints take the knowledge from such an ore that the prophet or the envoy took it from that same ore. Knowledge is not what the storytellers report with lengthy references and attributions. The prophet and the envoy received knowledge from God. Thus a true heir takes it from God and does not take it from what is told. Now, the Envoy (S.A.) is the most perfect envoy and the most complete in state and in station, thereby his heir is the most perfect and most complete heir to knowledge, to state and to station, and just as the Envoy (S.A.) received the Divine Knowledge from God without an intermediary, his complete and perfect heir equally receives from God without intermediary, so be verified in this.

**And from God he heard and to God he returned,
And when you have heard that, indeed keep in the
receptacle of your heart what He has given you,
Then, with understanding, detail it
In the most succinct of speech, and collect it,
Then, in your turn, according to the requester,
do not prevent it,
This is the Mercy that He has enlarged for you,
so enlarge it.**

The first line of this poem refers to the fact that he did not expose in this book of Wisdom and mystery except what God had irradiated upon him, and he is not under his own dispensation, but that these mysteries

and Wisdoms have been brought down into his heart from God's radiation. The fact that you hear them is from the station of detailing which God has brought down into my heart, but to which I have been the place of manifestation in the station of the total. And because of the fact that I have been the place of manifestation of the total manifestation and it has been revealed and spoken to me, you must consider it as if you were hearing it from God, because (in this respect) I am no other than His tongue which is talking and speaking through my tongue. And if in any of the realities and gnoses mentioned in the book you are in doubt, refer back to God. When you hear from God that thing which has been brought down to you, keep it in the receptacle of your hearts because the pure hearts are the treasuries of the Divine mysteries. Then, with the Divine understanding, detail these succinct words and then collect them together, that is, like I collected them together in the stations of perfection and synthesized them by mentioning the Wisdom which is the perfection particular to the Mohammedian station of Sealhood during the explanation of the taste of each prophet. Thus you detail these succinct words. That perfection of Mohammedian Sealhood is particular to one prophet. Distinguish it from others, and then afterwards, (know that) this is special to the perfection of one station of the Mohammedian stations due to the taste of that station. Although each station is differentiated from the other, yet all the stations are collected together in the station of Uniqueness which is the Most Ancient station of Mohammedian detailing and discrimination, and it is totally included in there. In fact, by the necessities of that station it is apparent in detail in the totality of all stations and in the Most Ancient station. Then, after having been realized in the realities of taste and ways and manners and perfections and knowledge of states and stations, together with what I have explained in *tawhîd* of discrimination, and after the discrimination the collection, then with what I have brought to you, give it as a free gift to all who request it of you by instructing them and by teaching them. Do not prevent it. Rather, act according to the order of the Envoy, according to the order he gave me to bring it out and expose it so that people profit by it, because there is no use in hiding it from those who request it. Rather, there is benefit in revealing it to the people who require it. The knowledges and Wisdom brought down in this book is a synthesis from the knowledge of *tawhîd* which appertains to the category of the tastes and manners of the perfect people. Oh special people, Oh people of the *Fuṣūṣ*, this is a private Mercy from God which is extended to you, which leads the people of purity to perfection. You extend this upon the people who demand it, as God has extended it over you. Just as this Mercy has been extended over you, you extend it over those who

request it, and be, in extending this knowledge to the people who request it, the helpers and aiders of God and His Envoy. The majority of the people in general are greatly veiled from the reality of the order and are in a deep and general ignorance, and they remain and they do not reach the knowledge of the *ḥaqq* by virtue of what they encompass and understand within the veils of creaturality, and they remain destitute from the *ḥaqq* in their misrepresentation (*ḍalāl*), whereas the taste of the prophets and the manners of the perfect ones from among the saints are according to the order of *tawḥīd* because they have not established the being of a being other than the Real Being which exists by God in witnessing. They did not witness, either by intuition or witnessing, any being other than the Being of the One God. Rather, they witnessed the beings of things as annihilated in His Being, and they observed the particularizations of potentialities as passing away (*fanī*) in the Oneness of His Potentiality. What God intended by the Envoy whom He sent as Mercy to the universes, is to awaken people from misrepresentation (*ḍalāl*) into the state of the reality of the order upon which is the order in its own essence. He bestows Compassion and Mercy by giving them the true knowledge. This Compassion of Mercy is the highest degree of Compassion and Mercy and the most perfect and the most superior. Thus, the degrees of *tawḥīd* which exist in the tastes of the prophets (S.A.), and this book which appertains to the Unity of the Ipseity which is collective of all the degrees of *tawḥīd*, which collects in itself the Mohammedian Way and the taste of the totality of Uniqueness, the Envoy (S.A.) gave into the hands of the Shaykh who is the most perfect of his heirs and the Seal of the Mohammedian Sainthood, and ordered him to expose it and to reveal it and to preach it for Mercy and Compassion to the totality of people.

And I pray to God that I be of those that He helps by the purified Mohammedian religion, and which bonds and registers that we have been collected in the Day of Judgement in his own group of people, just as He brought us to be of his own people (now). The Shaykh (R.A.), though he is all this already, speaks in the language of good form and prays that this is granted him from God, to be included in the collectivity of the servants who have been helped by God, thus, being helped he helps others, and that as he has been conditioned at the level of God with the cleanliness of the Mohammedian religion, he is equally solicitous of conditioning others with the Mohammedian religion, and that he be included in the isthmuses of the other world and in the Divine degrees among those who belong to the special group of the people of the Envoy (S.A.) and that we be resurrected in that state, just as in the emergence of this world he made us of his people, and in all states made us subject

to him. In this prayer the Shaykh specialized the request to God so that he be helped by the purity of His Help due to His Will, and in his being conditioned and conditioning others of the Mohammedian progeny he refers to the fact that the order is of absoluteness and conditioning (relativity). We are with our spirit and our realities, with our meanings and subtleties, with our heart and mysteries, transcended from the conditioning of the partial beliefs of the *nafs* in our being, and are absolute in the totality of the Uniqueness and the witnessing and the sphere of intuition. And we are removed from the knowledges of images of imitation and the necessities of comprehension, of theories and renovating human concepts. But we are conditioned due to the essence of Nature and the image of humanity by the complete and collective Mohammedian Way, other than which there does not exist a more complete or perfect or collective Way. The Shaykh wrote the words of help and conditioning in the objective case because of his respect and attention to the Actor, the Subject, because of His Grandeur and His Majesty, because the Shaykh considers himself as a single individual from among the multitude of the collectivity which is the place of manifestation of the Being and the Munificence of God, and where he says: 'that we have been collected . . . ' he uses the past form so that it be realized that he will be collected and resurrected with the group of prophets and saints, so that his being brought to belong to the people of the Envoy is realized. The fact that he says his 'people' and his 'group', referring to Mohammed (S.A.), is due to the fact that his group are the prophets and his people are the saints.

INTRODUCTION

Oh person of iron vision and firm (*shadid*) observation, see how the Perfect Man conforms both to the Reality of the Reality and the Reality of the Envoy. Most definitely, if he had acted according to the complete and perfect viceregency and, by virtue of his manifestation in the Divine Image, if he had acted according to the necessities of God's Name, the Wise, nothing would have been diminished from his height and power because in part and in total his order is the order of the Truth and the order of the Envoy. Consequently, people who deny his word deny the word of Truth and the word of the Prophet. People of the Heart who are the people of God, and people who reach to the mystery of this

book, let them ascertain and have gnosis according to the Reality, which is that this book is brought down from the station of Holiness (*taqdis*).

That is to say, what appears and is revealed from the sentences of this book as orders (*hukm*) and knowledges (*'ilm*) is brought down from the station of Uniqueness, and that station is transcendent (*tanzih*) of all the designs of the self (*nafs*) which is subject to misrepresentation (*talbis*). The spiritual image of this book is brought down according to the Essential purity from the station of Uniqueness and transcends the designs of the self which is in the station of plurality, which is the place of the possibility of misrepresentation. It is not affected by the purposes and accidents of the self (*nafs*) and it does not emerge from the degree of the self which is the place of lack and fault, because things that manifest through that degree of the self manifest with the accidents and purposes of the self and the self attires the Truth with error (*batil*).

People of the Heart is an explanation for the people of God, which means people of the Way of the Divine, total Uniqueness and perfection, whose hearts (*qalb*) have been twiddled (*muqallib*) by the Truth and are enlarged for the Truth. These are not the people of God who are drowned in the revelation of the Beauty, who are annihilated in the revelations of the grandeur of Awe and Majesty (*jalal*), and equally they are not the people of God who are the possessors of the partial relative taste of Names.

The first thing that the Possessor (*malik*) inspired to His servant is the synopsis and essence of the Divine Wisdom contained in the Word of Adam. Adam is the manifestation of the perfection of the Divine humanity of the totality of the singularity, and since Adam is the common factor wherein is united the degree of singularity of totality of Lordship which is Divinity, and the Singularity, consequently the Word of Adam has been specialized for the Divine Wisdom.

Let it be known that Divinity, which is the manifestation of the singularity of the Divine collectivity, cannot be realized in the outward appearance without that which recognizes Divinity. Of the places of manifestation of the creatural chaptering of discrimination, each one is the place of manifestation of only a single Name. No one being has the ability to be the place of manifestation of the collectivity of Divinity. Therefore, since the immanence is created from the Total Intellect, each single thing is the place of manifestation of one Name until it reaches mankind. The totality of higher and lower beings, and the creatural singularities of immanence having been created, in each thing the manifestation of Divinity is by virtue of that Name, which is the private Lord of that thing, manifesting the Ipseity and its specific portion of Lordship. From the place of manifestation of the immanence, in each of the places

of manifestation only one of the Divine Names manifests and God reveals Himself to it by one Name. There is no aptitude in anything to manifest the image of the collectivity of singularity of the Divine Names which are in the interior. But finally, when it comes to Adam who is the Father of Mankind, since he becomes the final seal of these images of varieties of immanence, and since there is present in him the essence and the synopsis and the result of the reality of the totality of existence, and since he is manifested with the qualifications and characters and essences of the plurality of existence and the totality of enumerations, that is to say, since there was present in his emergence the qualities and characters and necessities of the plurality of the places of manifestation of existence, he becomes the manifestation of the singularity of the collectivity of the places of manifestation of the plurality of immanence. Hence, equally, the collectivity of the images of the Divine Names which were in the Intellect in the interior, manifested in Man with Adam; consequently, Adam became the place of manifestation of the total of the Divine Names. Therefore, since Divinity is realized in the exterior through Adam, the Divine Wisdom became specialized to the Word of Adam.

After this it is necessary to know that vision is of three kinds. First, the vision of the Ipseity which is the vision of the first degree of the First Expression (*ta'ayyun awwal*); this is in the Uniqueness and in the Blindness (*'ama*) and all the forms of immanence and the relationships of the Names of Ipseity are there in annihilation and each is the same as the other. This is where 'there was God and there was nothing else with Him'.

Another vision is the vision of the Names, and this happens in the universes which are the places of manifestation of the Names by the manifestation and revelation of the Names. This vision depends on the manifesting in the universes of the essences of the Names which are in annihilation in the Singularity.

Another vision is the vision which is in the total immanence which collects together the other two visions. Hence, the Divine tongue, by virtue of the collectivity of the singularity of the Names, spoke the words: 'I was a hidden treasure and I loved that it be known.'

Of the Divine Wisdom
(*al-hikmat al-ilâhiyyah*)
in the Word of Adam

When God (*ḥaqq*), whose praises are ever sung, and the High, wanted to see by virtue of His Beautiful Names whose number is countless, His essences (*a'yân*), or if you want you can say, to see His own Essence (*'ayn*), in the totality of the immanence which encloses the order, His immanence which is qualified by existence. God, by virtue of His Beautiful Names whose number is countless, wanted to see the essences of the Names, or if you like you can say, since the essences of the Names is the same as the Reality by virtue of the plurality of the relationships and individuations implicit in that Reality, God wanted to see His own Essence. That is to say, considering that the places of the singularity are the Beautiful Names in each of which God expresses Himself with one quality, God wanted to see His own Essence in the Perfect Man who is the total immanence, and in the reality of each Name manifested by the quality of that Name, because the perfection of polishing and the polish happens in that and with it.

When the Shaykh says: 'When God, . . . by virtue of His Beautiful Names . . . ' he points to the priority of the *mashî'a* of the Ipseity of Uniqueness in which *mashî'a* (the manner of its being - roughly) the essences of the Names are in annihilation. And this *mashî'a* of Ipseity of Uniqueness is the interior of the First Expression (*ta'ayyun awwal*) which is in the Singularity and in the Presence of Blindness (*'ama*) wherein the images of the Names of the Ipseity are in suspension. It is not the *mashî'a* of the Absolute Ipseity in the state of transcendence and non-revelation (*la ta'ayyun*) because in the state of complete transcendence no order of qualification can be ascribed to the Ipseity and no image or quality can be attributed to It. But his words: ' . . . by virtue of His Beautiful Names . . . ' become inclusive of the names of innumerable things, and it becomes necessary that the essences of the Names equally become finite and the order non-total. Then he added that their number is countless because the Names in the realities of the infinite possibilities are the Divine individuations. Consequently, the personalities of the Names are equally infinite because the possibilities are infinite. But by virtue of the totality of the individuations of the Names, the 'Mothers of the Names' are innumerable and they are the realities of necessarily-so-ness and the totalities of effect and action.

The reason why he says: ‘. . . to see His essences (*a’yân*), or if you want you can say, to see His own Essence (*‘ayn*) in the totality of the immanence which encloses the order . . .’ is because the symbolic revelation which is in the places of manifestation of the orders of light and spirit prior to the total immanence, is contrary to the revelation which is in the darkness of the corporeality (*jism*) of creation, and the manifesting which is in the receptivities of the higher realms is contrary to the manifestation of the low receptivities because in everything manifestation is dependent on the place of manifestation. The places of partial manifestation primarily present in the total immanence do not include God’s vision of Himself and His own Essence, because they are non-total immanences and do not pervade the esoteric and exoteric realities and the refinements of the hidden and the apparent.

Without Adam the universe, which is the total place of manifestation of the singularity of high and low, is like a dead body and is not qualified by total being. The total immanence includes all the high and low manifestations, equally it encompasses the revelations of the Divine Names and the relationships of essential happenings. It pervades being and degrees of order (*amr*) and is a totalling and joining isthmus between reality and the created. Thereby it is suitable to the character of both sides, and is suitable to the absoluteness of both determinations (*ḥukm*). Even more, perhaps it has no essential characteristic other than totality and absoluteness. It is suitable in appearance to the Names and the Ipseity, and in its being the place of manifestation it is right to say: when He wanted to see in the total immanence, which is the all-pervading order, the essences of the Beautiful Names of God, or He wanted to see His own *‘ayn*, since the total immanence is qualified by total being, Divinity and creaturality and chaptering, and since in something qualified by total and collective being by virtue of the appearance of the essences and its revelation it is equally total and collective, and since being is with the apparent by virtue of being existent, it is comprehensive of manifest and hidden and necessarily-so-ness (*wujûb*) and possibility (*imkān*) and Reality (*ḥaqq*) and creation (*khalq*). Consequently, since the total immanence is existent and totalizes the Divine and immanental degrees of being and is of the degree of totality and collectivity, equally in its ability to manifest the appearance of the *ḥaqq* and equally its being by virtue of its being the place of manifestation, is individuated by the total collective and singular expression (*ta’ayyun*). Consequently, the being of all the immanences is not total being if they do not have the total immanence in them.

What is meant by order is the order of manifestation of the essences of the Names and the order of vision of the essences, and it is not its action, and it is not the order where the word ‘Be’ (*kun*) is appropriate. Another aspect is that the essences of the Beautiful Names are not visible

except in the places of manifestation of being, and the manifestations which happen prior to the images of the total manifestation are non-total manifestations and they have not the ability to be the place of manifestation of the images of the totality of the Divine Names and the images of the Names of particularizations. The Divine Names which are particular to the images of the total human emergence are not manifest in them and these Divine Names are apparent in the places of manifestation and are manifested as the image of the appearance of the genus of mankind which in itself includes and concentrates the totality of the degrees of being. And since this is the last of the degrees of being and the seal of the circle of being, and since the ultimate cause and purpose of all being is the Being of the total immanence, the other non-total immanences become details of this and like the necessary ingredients of its quality of totality and collectivity. Consequently, only the total immanence became qualified by being, and the other non-total immanences did not become qualified by being except through the Being of the total immanence because it is present in the final order of the degree of Man. Consequently, the Perfect Man is qualified by being, and totalizes and pervades the order.

And to manifest by it His mystery (to Himself). The vision of the essences of the Beautiful Names happens in his place of manifestation, all of which means that God desired to see the essences of His Names in the total immanence, and through the place of manifestation of the total immanence He manifested His own mystery to Himself.

The mystery is the essences of the Names which are covered in God's unknowable of the unknowables (*ghayb-ul-ghuyûb*). The essences of the Names are the perfect mirrors of the Divine Names and the place of engraving of relationships of the Ipseity, which Divine Names appeared, so to speak, in the mirrors of the essences. However, in the mirror of the total immanence which contains the mirrors of the essences, God, so to speak, observes His own Ipseity, and His qualities, and His relationships, and His totality of qualifications and His Uniqueness.

It might be argued in what way is the Divine *mashî'a* concerned with the vision of the essences of the Names, but the fact is that God is Eternal with all His qualities and Ipseity and is in vision of His Essence and other things much before the innovation of Man, and He is not in need of seeing His Essence in a place of manifestation. **Because the vision of a thing of itself by itself is not the same as the vision of itself by another order which becomes for it like a mirror.** To avoid such an objection the Shaykh points at the difference between the two visions by saying: 'Because the vision of a thing of itself by itself is not the same as the vision of itself by another order which becomes for it like a mirror.'

Because before the Divine *mashī'a* concerned itself with the observation of the essences of the Names in the total immanence, and before the manifestations in the non-total immanences, God, in the perfection of His Ipseity and the uniqueness of His Richness-beyond-Need, observed His Ipseity in His own Ipseity through His Essential vision, and that vision was not an addition to His Essentiality and He was not differentiated in that vision. Thus He observed the things of the Unknowable (*ghayb*), His Essential Names and qualities being the relationships of His own Ipseity. In this vision He observed His Ipseity in His own Ipseity, since in the Ipseity of Uniqueness there is nothing other to observe than the Ipseity of Uniqueness.

And He manifested to it His own Self in the image that the place bestows of what is shown to it which is not possible to manifest into it without the existence of such a place (of manifestation) and without His revealing Himself to it. Then God wanted to see the essences of His Beautiful Names in apparent determination and effect by virtue of the perfection of His Names which were annihilated in His Ipseity. That is to say, He wanted to manifest with that same revelation the perfection which in reality that Name had when it was in annihilation in His Ipseity. In other words, He desired that He Himself, manifesting with that qualification and that perfection, again observe His own Being in the total immanence which is equally His own Being.

Consequently, even in this, God observes His own Self, as the essences of the Names, in His own Self, as the total immanence, exactly as He observed His own Self as before in the vision of Himself. But this vision is not the same as that other vision because in this vision He observes His own revelation manifesting with a single quality in each of the essences of the Names which are the same as Himself, and, in the total immanence which is the place of manifestation of the singularity of the totality of the Divine Names with a total and particular manifestation, manifesting only one perfection and revealing Himself with one quality in the essence of each Name. Thus He manifests Himself with one quality in the essence of each Name in the mirror of the total immanence. Thereby He observes in the mirror of the essence of each Name all the determinations and particularizations of the perfections of all the Names, and the image of the collectivity of the Divine Names which are in the total immanence. Thus there is no crowding of one with the other when one image manifests in several different mirrors.

The first vision was the vision in the Ipseity wherein the essences of the Divine Names were in annihilation and there was no other vision except the vision of the Ipseity of Oneness. The perfections and the essences of the Divine Names are not observable in this. Consequently

for God to see Himself in Himself is not the same as seeing Himself in the total immanence which is like a mirror to Him.

The self of a thing appears in an image only insofar as the place of reflection can return that image. Without the existence of this place of reflection, and without God revealing Himself to this place of reflection, the image of that thing was not manifest to God. In other words, that thing which is like a mirror to God returns an image to God, which image was not manifest to God prior to the existence of the place which reflects back that image and prior to God having revealed Himself to that place. In other words, the self of a thing manifests in a certain image according to the place in which it was reflected, and the image could not have reflected in that form without the existence of that place and without being reflected in that place. Therefore, in this vision the self of a thing is manifest to God in the image which the place of reflection reveals, whereas prior to that He was not observing His Self in this image because the image exists due to the existence of the mirror and appears due to observing that mirror, so that the observer can admire the beauty and value of the image, which is his own ipseity, when he looks at the mirror and the mirror returns to him an image which was not manifested without that mirror.

Whether one considers the appearance of the *nafs* (self), or its revelation, what is observed in the first vision is God's vision of His own Ipseity, and His Essential Perfection which is the same as His own Ipseity when the perfections of the Names are in annihilation in His Ipseity with the Names. But if there is no definition or private inclination for these places of manifestation in which God observes His own Self, what appears there then is not other than the Ipseity and the Essence of God, and appears with essential particularities just as the appearance of God in the Perfect Man. But if the place of manifestation has a particular inclination and specific aspect, then that which manifests therein is differentiated from God because the appearance of God therein happens due to that place and the place does not happen due to God. In other words, the appearance which happens in the partial places of manifestation is relative, in consideration of relative qualifications or total qualifications. But God requires for His own Ipseity that it appear in totality and that the totality is also manifest by Him.

Thus, if the place of manifestation does have the appearance of totality and singularity, like the total immanence, but does not have with it particular inclination and specific aspect which would differentiate that which appears from God, then the appearance of God in that happens as total appearance because the essences which were seen to be

annihilated in His Ipseity appear in the total immanence with all their predications and perfections.

Since the first vision is not the same as the second vision, the Divine *mashī'a*, for the purposes of manifestation and manifesting, concerned itself with the observation of the essences of the Beautiful Names in the total immanence. What is meant by all this is that God be manifest according to the Divine Image and the collectivity of the Ipseity in the isthmuseity of the Perfect Man which has no particular inclination or specific aspect, so that it does not preclude Him from the requirements of His reality, so that he is therein manifest with the image of the totality of the Names and the perfections of the Ipseity, and the Divine Names and qualities which are effectively in the Ipseity.

And when indeed the *ḥaqq* brought into existence the totality of the universe, that body was a figure (shape). There was no spirit in it and it was like an unpolished mirror. Now, we have said above that vision was of three kinds. The first is the Essential vision, the second is the vision of the self in another order, the other being like a mirror to it, and this is the vision of the collectivity of the essences of the Divine Names in the total immanence. The third one is the vision of the Names which were apparent in the universes before the being of Man, which includes the non-total immanences prior to the bringing about of the totality of immanence. 'There was no spirit in it, and it was like an unpolished mirror' (like a body in which there was no spirit as if it were an unpolished mirror.) Before Man, the universe was like a corpse prepared to receive the total manifestation of the spirit of Man, and it was like a mirror as yet unpolished but ready to be polished by the polish of the being of Man.

It is of the glory of the Divine order that in fact He never prepared any place which was not to receive the Divine Spirit by the blowing of the Divine Spirit into it. God said: "I blew into it of My own Spirit." However, the act of blowing is not the same as the Spirit, but it means the devolvement of the Spirit into the prepared place. And all that is nothing other than the order for the coming about of the aptitude from such a spiritless image to receive the effusion (because) the revelation is ever constant. That is to say, it does not mean the preparation of a place to receive the Divine Spirit, but rather the coming about of the inclination of the image which is prepared to receive the effusion of the constant revelation which never diminishes and is without beginning or end. That is to say, the universe, which was brought about before the total immanence, was prepared to receive the Divine Spirit because the inclination happened due to the image of the universe, so that it would receive the spirit of the Being of the total immanence, which is the place

of manifestation of the constant effusion of the revelation. Accordingly, the body of the universe having been prepared and the Spirit being blown into it by the Being of the total immanence, the perfect reflectivity and polish resulted. And the constant revelation which is the Divine effusion manifested from its places of reflection.

Now let it be known like this, that the preparation for the insufflation is no other than the result of the aptitude to receive in the place prepared. In other words, it is to manifest in the prepared place the essential aptitude which is not brought about, because if the place had a brought-about aptitude and did not have the essential aptitude it would not have been suitable to receive the constant effusion, because preparation is what results from a brought-about aptitude like the degree of the face of the mirror surface to receive the looker's image, and if a place does not have an essential aptitude to become a mirror, it cannot receive the image of the looker through preparation resulting in brought-about aptitude, because that place did not have in its essence the aptitude to receive that image. In other words, that which receives the effusion in a prepared place is the essential aptitude, not the brought-about aptitude, existent already in its fixed potentiality (*'ayn-i-thâbita*), and this is the essential particularized aptitude which is the Divine effusion and the Being of God which was already, in the first instance, accepted by virtue of the particularization of what that thing is. In the second instance, that which receives the essential being of the revelation in that place is again the Being of God which is particularized in the *mâhiyyah* (what-it-is) of that place. In short, that which receives the Reality is again the Reality.

All this is because that first effusion, which in the first instance was receiver, became existent by it, and thereby receives the non-ending, never-changing, constant revelation, because it is necessary by virtue of His Ipseity that God be in constant revelation. That is, God brought about the universes through the Divine revelation, and there is nothing that remains outside the receiver of the effusion in the place prepared, because the being of the receiver is not brought about by Divine revelation, but rather perhaps it is existent from the Most Holy Effusion (*fayḍ-al-aqdas*). The receiver cannot be except from the Most Holy Effusion of God which is no other than His own Essential revelation, because the Most Holy Effusion is the revelation of the Ipseity in the image of the essence of the receiver which is in the Presence of Knowledge of the Names. In other words, the established potentialities and the realities of knowledge are the receptors for the Holy Effusion.

The start of the particularization of the revelations of the Ipseity is the particularization of the knowledge where each of the essences from

among the established potentialities (*a'yân-i-thâbita*) becomes particularized in the Presence of Knowledge and Witnessing together with the Holy Effusion, and becomes individuated one from another by their essential particularities. Just as in the number one, halfness, thirdness and one fourthness are differentiated in their relationship, and individuated one from the other.

The cognosis of knowledge in the Eternal Knowledge became particularized through the Most Holy Effusion which is the Essential Effusion of the Ipseity, which is that arising of the Merciful Self in the Presence of Knowledge and Witnessing. Because of the relationships of knowledge and witnessing appertaining to knowledge and witnessing, God, finding some of the receptive knowledges to be inclined to being, and observing them as able to receive the effusion of being, gave to dwell in them the aptitude to receive the effusion of the essence of being, so that they receive being in their own self for their own self, whereas in the revelation of knowledge and for its reality and its being it was in God, and not in their own essence nor for their own essence. In fact, that effusion of being was first receivable by the receptive essences in the Presence of Knowledge and then they received the revelation of the essential being in the second place. In other words, in the Presence of Knowledge, cognosis of knowledge becoming particularized through the Most Holy Effusion, each essence from among the essences received the Most Holy Effusion and the Most Holy Effusion became acceptable to them. In the Presence of Witnessing, that which is receptive to the revelation of witnessing is the Most Holy Effusion which is received in the essences of knowledge.

The Shaykh said that nothing is left to say except that which concerns the receiver, and the receiver does not become immanent except from the Most Holy Effusion. That which receives the effusion of being in the prepared place is the receiver, but the fact is that the receiver is also of the Most Holy Effusion. Consequently, the receiver is again God.

Let it be known like this, that the Most Holy Effusion is nothing other than that Essential revelation which first in the Presence of Knowledge and then in the Presence of the Essences necessitates the being of things as well as their aptitudes. The Most Holy Effusion does not depend on the places of manifestation of Names. It is more Holy than the plurality of Names. Rather perhaps it manifests in the images of the receptive essences and the descent of God from the Presence of Uniqueness to the Presence of Oneness which is the Presence of Knowledge of Names.

The Holy Effusion, by virtue of its place, is the revelation of the witnessing of the Names which are dependent on the receptivities of the place of manifestation of the Names. Consequently, the Holy Effusion

is what necessitates the appearance of the revelation of the Names in the exterior of that which is necessitated by the aptitude of the essences.

The totality of the order is from Him, the beginning of it and the end of it. Thus the totality of the order is from God. The beginning of the order of being is from God through the revelation of the Ipseity, which is no other than the revelation of the Ipseity in the established potentialities which are relationships of knowledge; having been received in the revelation of the essences they become the particularization of the revelation with the established potentialities. Afterwards, the preparation of the place for the appearance of God with total manifestation, and for the bringing about of the universes by the revelations of the Names and, after the preparation, the manifestation in there with constant revelation, is all from God. The ending of the order of being is again from God. As the revelation of witnessing is the receptor in a prepared place, the ending of the order from God culminates there and therein finds finality. **The totality of the order (of being) returns to Him as it started from Him.** That is to say, at the level of the elevation of the relationship of the qualifications and the manifestation of the uniting of the Ipseity, order of being returns to Him. But the totality of the images of immanence and the plurality of the particularities of the Names become annihilated in the Uniqueness of the Ipseity and therein buried. Consequently, the firstness and the beginning of all things, and the lastness and place of return is God. Again, God is both the receptor, which is manifest in the place of manifestation of all things, and that which is received and the interior in all of them.

And the order necessitates the polishing of the mirror of the universe, and Adam is the same as that polish of such a mirror and the spirit of such an image. The Divine order and the predications of Lordship necessitates the polishing of the mirror. Adam became the same as that polish and thus became the spirit of the image of the prepared, inanimate place, because Adam is the place of manifestation of the Presence of Divinity which collects in itself the collectivity of the Divine Names. Consequently, as the Presence of Divinity has in itself collected the Divine Names and as there can be no intermediary between that and the Ipseity, the Presence of Mankind equally contains the collectivity of the Divine Names and has no intermediary between itself and the Ipseity of Uniqueness. The collectivity of the Names which are in the Presence of Divinity are manifested in Man. Thus, Adam collects in himself the orders of necessarily-so-ness (*wujûb*), and Being descended to the Presence of Divinity from the Presence of Totality. Finally, having effused over images of varieties of possibilities in the degrees of possibilities, and containing the totality of degrees, it arrived at mankind.

Therefore the Perfect Man, being the collectivity of the synthesis of all the degrees of possibility, comprises in himself all the determinations of possibilities. Since his emergence is the widest and most collective of all emergences, and since he is the most perfect of all the receivers receiving the effusion of constant revelation, the Divine Image became particularized as the best and most perfect particularization in the place of manifestation which is Man's, and the perfection of polish and polishing came about through him.

Having prepared the being of Adam with perfection of appearance and reflection and having equally polished all that which happens to be initiated by his being in the mirrors of the universe, He reveals Himself in the mirrors of the universe with perfect revelation, and observes His own Self with total vision which combines the perfection of His Ipseity with the perfection of His Names.

By the universe finding perfection through Adam, God became manifest with the universe in the perfect image, because the universe is according to the image of Adam who is the image of God. Thus Adam became the same as the receptive possibilities of the universe because the resultant fruit of the universe is Adam by virtue of manifestation, and the heart of Adam which is the receptor of the totality of the perfections of Divine revelations became the same as the reflective polish of the universe. Consequently, the Divine Image, which manifests in the reflectivity of Adam, is the spirit of the image of the universe, and Man's place of manifestation is the receptive heart, which maintains the image of God which is manifest in the mirror of the universe.

The angels are certain of the powers of that image which is the image of the universe which in the terminology of certain people is meant to mean the Great Man. The angels are certain of the powers of that image since according to the terminology among the peoples what is meant by the Great Man is the image of the universe. What is meant by the terminology of the peoples is the terminology of the saints in whose terminology the universe is the Great Man because the being of Man is in it and also because it was created according to the image of Mercy. But in another meaning it is the small, because the universe was prepared before the being of Adam, as a spiritless image.

Now let it be known like this, that the angels are the spirits of the powers which exist through the images of sensible bodies and equally they are the spirits of the powers of the self and of the powers of the Holy Intellect. The spirits of these powers are called angels. They convey the determinations of Lordship and Divine effects to the universe of bodies. When these spirits became strengthened by Divine lights and when they became strengthened by conveying and manifesting the lights,

and bringing about the determinations of the relations of Lordship and the Divine Names, they became called angels. Thus the angels are from among the powers of the image of the universe and in the echelons of this, due to their being what they are, and due to the totality of the singularity of the Ipseity, there is no power in them to be established in the place of manifestation of the Divine Names either in total or singularly, because the angels are a part of the universe whereas the universe without the total immanence is like a lifeless body and is without a spirit, therefore it does not reflect.

It is only the Perfect Man who is the perfect place of manifestation, who collects in himself the collectivity of the perfections of the totality of the revelations, and who, through the total receptivity of absoluteness, together with the manifestability of the Absolute Ipseity, collects and unites between that and the manifestability of the actions and the qualities and the Names, by virtue of there being existent in his manifestation perfection and great expanse of comprehensiveness and there being in his total emergence totality and equilibrium. Equally he unites and collects together the realities of possibilities and the essences of immanence, together with the relationships of the actions of the Divine Names and Lordships, and the realities of the Reality of necessarily-so-ness. Consequently, the perfection of the Perfect Man is existent through collecting together between the two seas, because he is comprehensive of the two realities and is prevalent over the totality of things in the universes.

The Shaykh wanted to make this point clear because in this chapter what is intended is to explain the degree of the angels who pretended to the viceregency and tried to show that they deserved it, and to explain that they have no natural inclination to be the place of manifestation of the Divine collectivity, and that only Adam is the place of manifestation of the Divine Image and the mirror of the collectivity of the Names. Otherwise, there are many powers in the universe in relation to which the powers of the angels scattered throughout the universe in the image of particularization are but a small portion. That is why the Shaykh refers to 'certain of the powers . . .' because the jinn, spirits and devils and afrits, and the spirits of the dead, are also some of the images of the powers of the universe. To add to this, there are the powers of some of the animals and beasts and cattle and insects and reptiles, and on top of this there are many other powers which are not mentioned because of trust in understanding.

The angels are like certain spiritual and sensitive powers for it which were there at the emergence of mankind. The angels are like the spiritual and sensitive powers which are present in the emergence of mankind. Man, because he contains in his reflectivity as Man the collectivity of

the Names and of the Ipseity, is the big universe, and the universe is the small man. Each of the powers (of the universe) is veiled by its own self and does not see anything superior to itself. That is to say, in the manifestation of each power, the collectivity of Man appears according to one perfection and that power appears with that perfection and there is contagion of this power to other powers, and a person observes himself as prevalent over the manifestation of the totality of mankind, and observes himself as being superior to any other power without realizing that each of the other powers is equally the place of manifestation of the collectivity of Man, and that it appears in him by virtue of its being one of the powers in the collectivity of Man. He thinks that the perfection of other powers emanates from his perfection and believes that the humanity of the humankind is his own self and there is nobody superior to his own self, and the powers of hearing, taste, etc. are equally like this. Each one of these is veiled from observing the reality of the order by his own self and does not observe anybody superior to himself. He does not know that he is the place of manifestation of only one perfection and one determination of the collectivity of Divinity, and he does not know that the manifestation of the Divine collectivity in him and the revelation in him and the determination in him is by virtue of his own speciality, not by virtue of the Divine collectivity and total manifestation, simply because total manifestation by virtue of its totality can only happen in the total.

For the total there are three degrees which are established. One of these is the degree of totality of the total and the degree of singularity. Adam is the image of that reality which is the Divine humanity. The second one is the image of chaptering of the human and Divine which is the universe with the condition that in it is the being of the Perfect Man. The third is the image of the uniqueness of the totality of the total humanity and perfection. In the degree of the uniqueness of the totality of the total, the appearance of the completeness is the singularity and there is no chaptering. In the degree of the chaptering the appearance of the total is discriminatory (*furqân*). In this degree the total is manifest in the total with totality and is not manifest with totality in each singularity that is comprised in the totality. In the degree of uniqueness of the totality of the total humanity the appearance of the totality is perfect appearance and comprises the revelation which unites between totality and chaptering and power and action, because totality in each Perfect Man is in full strength and at the same time in full action all the time in degrees.

The angels in the emergence of the universe are like the powers of the spirit of the universe and are some of the images of the powers and

senses of the universe where each power is veiled by its own self (*nafs*) and does not observe anyone else superior to its own self. The relationship between the powers of the angels and the images of the universe is like the relationship between the spiritual powers and senses of Man and the emergence of Man. But here two faces are possible. One face is this, that the powers which are no other than the angels in the emergence of the universe are the spiritual and sensitive powers of Man. The other face is that they are like the powers in the emergence of Man where each power is veiled by its own self (*nafs*), and does not see anything superior to its own self. In short, it would be that the self of each power of the powers of the image of the universe is veiled by its own self and does not see a power superior to its own being and is under the impression that it has in itself ability to attain to every quality and degree of superiority which is in the proximity of God. Of these faces some are better than the others.

And in these (in all the powers of the images of the universe) there is the belief of familiarity with all the high positions and elevated stations with God, since it is with Him from the Divine collectivity between that which refers from all this to the Divine Person and to the side of the Reality of Realities, and because in the total emergence of this its qualities have necessitated the Total Nature which encloses all the receptivities of the universe, high and low. At the level of each power, because it has resulted from the Divine collectivity by virtue of its place of manifestation, the *nafs* of each power imagines the Divine collectivity in its self to be private to its self. This is because that Divine collectivity appertains to the Divine Person, brought from His place of descent and high position (*manşib*), and equally appertains to the proximity of the Reality of Realities and also because it collects between that which appertains to the above-mentioned qualities, that is, the qualities necessitated by the Total Nature which encompasses the high and low receptivities of the universe at its emergence, which emergence carries in itself the qualities of Reality and creature (*ḥaqq* and *khalq*).

What is meant by the Divine Person is the Presence of Singularity which is the origin of the Divine Names which are effective with the determination of bringing into being in all the possibilities of realities. What is meant by the Reality of Realities is the Presence of Possibilities. Of these two degrees, each degree has a collectivity particular to it by which it is differentiated from the other collectivities. The first of these is the Divine collectivity which includes the Divine realities and the Lordly relationships. The second collectivity is the immanential collectivity which includes the realities of possibilities and the images of immanence. A third collectivity is the collectivity of Total Nature which

is the total Divine Nature which includes all the constituents, and the receptivities of all the universes, which are active in some aspects in all the images and in some aspects passive in all the images. On the other hand, Total Nature comprises the Divine collectivity of Names and the collectivity of immanential possibilities and that is because realities are three.

One is the reality which is by itself Absolute and is active, effective, singular and high and its Being is Essentially necessary. This reality is the reality of the High and Glorious (*subhân*) God in the degree of Oneness, which is the degree of Divinity. The other reality is relative, passive and acted-upon and low. This is the reality of possibilities which is the receiver of being through the intermediary of effusion and revelation from the reality of necessity (*wujûb*).

The third one is the reality of singularity which unites between absoluteness and relativity, between active and passive, and between effecting and being effected. In one aspect it is absolute and in another aspect relative, and in one aspect active and in one aspect passive. This reality is the singularity of the collectivity of the two previous realities. For this reality there is resultant the greatest degree of primacy and the grandest degree of lastness, because the absolute active reality is in response to the relative passive reality and each of these by particularized collectivity is differentiated one from the other. It is necessary that for these two different realities there be an origin which is collective and an isthmus which is prevalent and large, so that these two are in that origin one and collected and so that that origin be particularized in these two, because one is the origin of number and number is the chaptering of the one. Thus the third reality collects the determinations of the two realities, and the firstness and lastness is collected in it.

Now, in the emergence of Man and the images of the universe, that which is the first reality of the places of descent and high positions elevated in God from the Divine collectivity, and that which includes the three collectivities and which prevails in the totality of high positions and places of descent, and that which refers to the high position of the Presence of Oneness, is the high position that becomes manifest in the image of the universe and in the emergence of Man through the revelations of totality of perfection in the realities of the totality of the Divine Names and the qualities of determinations of Lordship.

The second reality, which is the Presence of Possibilities which are enumerated in their essences and established in mentation in correspondence to the immanential images of the Divine Names of necessity (*wujûb*) and the creatural essences which are enumerated in the Unknowableness of God, and that which includes their relative mentations

(the intellectual relationship of which is called Presence of Possibilities and Reality of Realities) and that which returns to their totality, is this high position (*manşib*) which first accepting the revelation of the Divine Names while still in non-existence and the Divine Names thus becoming determined and differentiated with that acceptance, and then, also being qualified with existence collected together in the degree of Total Intellect together with the revelations of the Divine Names in accordance with the arrangement by incatenation becomes manifest and individuated. This is also so because the essences of immanence are present in the place of manifestation of the Divine Names and happenings of Lordship, and as they are passive and effected under their (the Divine Names) Lordship and *taşarruf* (dispensing), and also as they are non-devoid of manifestation, they act through the reception of Names, and manifest the Divine Names through their being effected-upon by the essences. And thus, since the manifestation and perfection of the images of the Divine Names are dependent upon the complete effect and acted-uponness of the essences of immanence, that high position which is in the collectivity of the Presence of Possibilities becomes qualified with total servanthood under the Lordship of the Divine Names and at the level of their effect and its thus becoming the total place of manifestation of the Divine Names. The high position and elevated place of descent which refers to the Total Nature which is the third reality of the collectivity of the Divine collectivity, which is in the image of the universe with the emergence of Man, is this, that the Total Nature which is acted-upon in the totality of images and actor in the Total Image and which spreads over all the matter and receptivity of the totality of the universes which is the total Divine Reality and is the manifestation of Divinity since Divinity is the interior of all this and since the images of the Divine Names are actors in the matter of '*ama* which means that the images of the Divine Names are manifest here with all this which makes it so that the emergence of the Total Nature is one emergence which by its reality is collective of the image of Divine necessities and the images of creaturality and of immanence which are manifest with the completeness of both sides and which are qualified with the predications of both these realities.

At the level of the emergence of Man the Divine collectivity is resultant from three orders (*amr*). One of these refers to the Divine Person (*janâb-i-ilâhi*), another refers to the Reality of Realities and the third refers to the Total Nature.

And also in this he does not know this by way of reasonable intellect. This is from the science of comprehension. It cannot be except through Divine insight (*kashf*) from which he will know what the origin of the

image of the universe, which is the receiver to his spirits, will be. Now, Total Nature is the manifestation of the Reality which is active in all the images. And know that it is not particular to the images of bodies, because it may also happen that the images are the images of the intellect, of knowledge, of the imagination (*khayâl*), of the brain, of light, of spirit and of Divine images. As the *ḥadīth* says: 'Indeed, God created Man in His own Image, and God's Light and Divine Image is suitable to His own Person.'

Images of the mountain in reality are the images which belong to the high (*'ulwiya*) and the images which belong to the low (*sufliya*), and the high images are also high realities and high qualifications. The images of high realities are the images of the Names of Lordship and realities of necessity. And the matter of this image and its materia is non-expression (*'ama*) of the Lord, and that which activates these images is the uniqueness of the collectivity of the reality of the Divine Ipseity, and the manifestation of this singularity is the Total Nature.

The images of the high qualifications are the images of the realities of the spirits of intellect, high adoration, and the spirits of the *nafs* and the spirits of the *muhaymin* (lost in adoration) angels. The materia in manner of reality of these spiritual images is the light of revelation. The low images are the images of the realities of possibilities and the relationships of the manifestation of the immanence. These equally are divided into high and low. The images of the high are the images of the universe of order (*amr*) which are the images of high qualifications in relation to the realities of bodies, and the matter of these images and their materia (*hayûlâ*) is the image of the non-expression (*'ama*), not of the Lord (*rabb*) but of the one who establishes Lordship (*marbûb*), and this *'ama* is called *'ama* because it is covered with darkness. The images of the universe of absolute similarities (*'alam-i-mithâl*) and the relative *mithâl* and the universe of isthmuses are high immanential images. And the matter and *hayûlâ* of these images are the selves and actions and characters and abilities and qualities. And the low images of immanence are the images of the universe of bodies and these are equally divided into high and low. The high are the Throne and the Chair, the heavens (*aflâk*) and the galaxies, and their materia is the Total Body, and that which is low is the genera and things appertaining to genera and equally these are divided into high and low. The ones that are high are the images of the spirits of the air and fire, and the materia for these images is air and fire. The low ones are those images in whose emergence the two heavy things, earth and water, predominate, which are dominant over the two light things which are fire and air. These equally are of three kinds, images of minerals, images of plants, images of animals. And from these universes

each universe includes the images of infinite personalities so that no-one except God knows them. In short, Nature is a reality which carries all these images, by being materia to the totality of these images on the one hand, and on the other, by activating all these images.

Now let it be known like this, that Nature is a being of intellect and has no exterior being, but its effects are manifest. It bestows the images of senses of beings which are attributed to it from above. It is a place of activation for the Names of effect. It is like female to male wherein immanence is manifested, as it is the materia for the images of the receptivity for the totality of the universes. By virtue of the *nafs-i-rahmân* (Compassionate Ipseity) facing it, the images of the universe of receptivities and the images of the Divine Names of necessity manifest in it; consequently, it is acted-upon. It is equally active because Nature is the manifestation of Divinity, and the images of the Names of necessity manifest in the materia of the non-expression ('*ama*) in its interior through it, and equally because of the images of the universes of receptivities being effected by it, and thereby becoming manifest, because the images of Nature which are manifested in the materia of the '*ama* become particularized with Nature and become manifested. Thus the actor for these images becomes Nature itself. In short, it is rather that Nature is at once both active and passive, because that which is called Nature is composed of the four parts according to the four corners. Two of these are active and two of these are passive. Those which are active are heat and cold and those which are passive are wet and damp. Heat is active in wetness, and wetness is passive to heat, and coldness is active in dampness, and dampness is passive to coldness. Thus Nature in its own *nafs* is active in one way and passive in another way. That it is active is not severed by its being passive.

Now as has been mentioned, whether Total Nature be materia to the universe of receptivities and thereby considered passive, or whether it be considered active because the images are particularized in Nature in the materia of '*ama*, nevertheless what is given by true taste and clear insight (*kashf*) is this: the origin of the images of the universe which carries the universe of spirits is the Total Nature, and it encompasses and collects in itself all the orders, and the comprehension of the science of the Total Nature only happens by the insight (*kashf*) that the Essential revelation bestows.

Now know that *kashf* is of several varieties. One variety is intellectual; intelligence comprehends this kind of *kashf* through the jewel, which in the regulations of one's disposition and reason is absolute. Another variety is particular to the *nafs*, which happens in the case of the high possibilities of total selves, which have been released from the conditions

of their dispositions through the practice of abstinence and travails at the level of the rending of the veil which separates and interposes. Another variety is spiritual, which occurs after the *kashf* of the veils of the *nafs* and the intellect, by study of the compassionate selves of the spirit of Man. Another variety is of the Lordship (*rabbâni*) which happens by way of revelation, either by descent from the proximity of God or by rising from the side of the servant, or by the descent of the mysteries of Divine friendship with revelation and union after the revelation with the veridic revelation from the friendship of the Lord. This kind of *kashf* becomes numerous by the enumeration of the Presences of the Names because God is revealed in every Presence of the Presences of the Names with a revelation particular to each Presence. The most superior of the revelations of the Names is the totalling of the unique, Divine revelation, which bestows the totality of the uniqueness of complete insights. But above all this is the revelation exclusively attached to the Ipseity which gives the *kashf* of the Reality of Realities and its degrees and the *kashf* of the *nafs-i-rahmâni* together with the realities of the 'ama and the *kashf* of the Divine Reality and the Reality of Total Nature. Although Total Nature is the place of manifestation of Essential Divine particularization, yet its reality is the reality of the collectivity of the uniqueness of the images (realities) of activity and passivity in the universes of immanence and the universes of Lordship. Because of the difficulty of its knowability, the comprehension of it is exclusive to Essential *kashf*. Reasonable vision and intelligence is short of comprehending it, and the particularization of the remainder of Nature will, God willing, be exposed in the chapters of Jesus and Idris.

This which is mentioned above is called Man and Viceregent, and his being Man is due to the generality of his emergence and because he encompasses all the realities. That which has been mentioned as the polish of the mirror of the universe, and the spirit of the images of the universe which is the immanential collectivity, is named by the words 'Man' (*insân*) and 'Viceregent' (*khalifah*). The reason why it is called Man (*insân*) is due to the generality of his emergence, and because he encompasses the totality of Truth. In other words, his emergence comprises the totality of the Divine and immanential emergences. His being and his order is fluent in the totality of emergences. And total emergence is collected in his emergence, and his emergence is chaptered in total emergence and encompasses the reality of the uniqueness of the collectivity of the great isthmuseity together with the total realities of Reality and immanence and the isthmus. And the humanity (*insâniyyah*) of the total immanence which has just been mentioned is etymologically that he is familiar (*munîs*) and intimate (*ma'nûs*) to the totality of

realities. But the totality of the realities other than the reality of humanity are each distinguished one from the other by the apparent particularity of each reality which causes its distinction. The reality of humanity became distinguished from other realities by the totalling of the total singularity and by complete encompassing; and by means of total encompassing it became intimate with the totality of realities and the totality of realities equally became familiarized with it. There is nothing like Man (*insân*) because his emergence is common to total emergence, and there is nothing in the emergence of the universe which does not have an origin or a resembling part in the Man, because the universe is in the image of the Man, and the Man is in the Divine Image. Consequently, Man with his natural image and the genus of his emergence contains the total of the place of manifestation of all the universe of natures, and with his spirit he collects in himself the particularities of spirits. That is to say, he collects the spirits of the adoring spirits, of the intellects, of the *nafs*, of the angels and of the jinn, and with the isthmuseity of his reality of humanity unites and collects in himself the two sides of the Sea of Necessarily-so-ness (*wujûb*) and the Sea of Possibilities (*imkân*) and that of devolvement and the absolute non-manifestation (*la ta'ayyun*). His receptivity is the most total of all totalities of receptivities, and his being the place of manifestation is the most perfect of all the places of manifestation, and the effusion and revelation which is particular to him is the most complete and most perfect, most general and most embracing.

When the emergence of Man with its largeness of receptivity and all-encompassing aptitude became present in the images of the universe and appeared with the powers in the height and the depth of the universe, and when all the realities became collected in him, the angels, which are no other than the images of the spirits of the realities, prostrated themselves to Adam who was the first place of manifestation of humanity, because the universe in its perfection is dependent and in need of the being of Man, and Man with his perfect emergence is made rich beyond need (*ghaniyy*) of the universes. And Man is made rich beyond need (*mughni*) of the universe and is self-sufficient as being the place of manifestation of the collectivity of the singularity of the Ipseity and the place of manifestation of individuality of particularizations of the Names, and the universe is not self-sufficient without him.

He is for God in the same place as the eye of the eye is for the man, with which seeing happens, and that is what is meant by vision. And another reason why Adam, who is the total immanence, is called *insân* is because Adam is like the man of the eye in the eye. That is to say, he is like its pupil through which vision happens, and that which is

designated by vision (*baṣr*) is also him. Since the power of vision encompasses that which is seen as manifest through the man of the eye (the pupil), so does God's vision of the totality of the reality of things through the Perfect Man who is the most general and the most total place of manifestation and the most total and prevalent place of vision, because it is the most pure and transcendent Essence of God. It is because of this that Adam is called Man because the glory (*sha'an*) is such that God looked upon His creation through him and dispensed mercy over it.

This is why he is called Man, because in fact he is the sight of God over His creation and God's mercification of it. In the place of manifestation of the pure and transcendent eye of God, which is the Perfect Man, God looked upon His creation through the place of manifestation of Man and first mercified them through the Mercy (*rahmah*) of the Compassionate Mercy (*rahmân*). That is to say, as the image of the different creatural varieties was like a lifeless and spiritless body before the manifestation of the Perfect Man and images of varieties of Man, it became qualified with Life and Existence through the manifestation of the Perfect Man and the blowing of the Spirit into him. And God, looking upon His creation through Man's place of manifestation, extended mercy over them with the Compassionate Mercy. Afterwards then, manifesting absolutely in the place of manifestation of the Perfect Man with the image of the Ipseity of total Divinity, He looked upon His creation through his place of manifestation and by virtue of each person's inclination, bestowing on them their due, having mercified it, and for the people whose inclinations are perfect He mercified them with the Mercy of Mercifulness (*rahmiyyah*).

God having looked with the place of (the state of) manifestation of Perfect Man, Man's vision, hearing and other understandings are in closeness of determinations where God (*haqq*) becomes exterior (*zâhir*) and the creation (*khalq*) is hidden (*bâtin*) in it and (the creation) becomes all the Names of God and its relationships and comprehensions. When that happens in the closeness of determinations God sees by the eye of the Man and hears through the hearing of the Man, and the person who is the place of (the state of) manifestation of Perfect Man observes God and is seen by God and becomes the place of manifestation of the private, special Mercy (*rahmah*) of God, and he who acknowledges that Man acknowledges God.

Now, the Perfect Man is the spirit of the image of the universe and is the eye of Man and the Man of the eye. He is the ultimate cause of the manifestation and the manifesting of the universe. And he is the recent Man and from all eternity, and his emergence is continuous and forever.

Adam, who is the total immanence, is both the recent and the eternal Man and is continuous, perpetual emergence. Adam by his generic image is recent, and is eternal by his image of knowledges, because images of knowledge are established by the existence of knowledge and Reality (*ḥaqq*) and continuous by the continuation of the universe. Even perhaps that Man is eternal with his corporeal image. The ultimate cause of the revelation of bringing into being is the corporeal image of Man with which happens the polish and polishing and total manifestation. On the other hand, the reason for its being the continuous eternal emergence is because the reality of Man being the mirror to the Essence of the Ipseity of Oneness together with all the infinite individuations inclusive in the Essence of the Ipseity of Oneness, and thus becoming in all the degrees individuated as well as in the Essence of Oneness, then by the manifestation of the thing which was hidden of the relationship of infinity in the One Essence, the reality of the continuous emergence becomes definite for the Essence of Oneness (*'ayn-ul-wâḥid*).

The first degree of the continuous Essential emergence is the degree of Compassionate Self (*nafs-i-raḥmâni*) which emanates from the interior (*bâtin*) of the heart of the First Expression (*ta'ayyun awwal*), together with the effusion of being and all that is encompassed in the realities which are hidden and enfolded in the First Expression.

Consequently, as the Man is the singularity of the first collectivity (*jam' awwal*) he is equally the chaptering of that collectivity. Further, he is the uniqueness of the total of the total (*jam'-i-jam'*), and the total of chaptering (*jam'-i-tafṣîl*). Thus the real Man is that continuous eternal emergence where there is no other emergence, either in the universe of chaptering and discrimination (*furqân*) or in the station of collectivity and the unitative aspect (*qur'ân*). Furthermore, this emergence is perpetual and it has no beginning and it is an eternal emergence which has no end.

And he is the connective and collective word. Adam, who is the total immanence, is the collective word and the word of chaptering (*fâṣil*). Between the determinations of necessarily-so-ness and the determinations of possibilities he is a conjoining boundary (*ḥadd-i-faṣl*) and a partitioning isthmus (*barzakh-i-ḥâyil*) that prevents the predications of the one from overrunning and overbearing the predications of the other; also he collects in himself the predications of necessarily-so-ness and predications of possibilities because words of totality are three. One of them is that which is of collective effect with the letters of action. The other one is the one that collects in itself the letters of the collection of isthmuseity which is a conjunction between action and being acted upon. Consequently, as Man (*insân*) is a word of isthmuseity, collecting the

realities of necessarily-so-ness and the realities of possibilities, in one way he synthesizes and in one way distinguishes them. And he has no further essence separate from being distinguishing and synthesizing which would exclude it from the uniqueness of the collectivity of both sides. He is the collector (*jâmi'*) and he is the distinguisher, and he is the joiner and he is the differentiator. The universe became complete by the being of Adam which is the total immanence, because before the being of Adam the universe was like a dead body and an unpolished mirror. Adam, who is the place of manifestation of the Divine Image, became the polish of the unpolished mirror of the universe and the spirit of the universe which was like a dead body. In short, the universe is completed by the existence of Adam.

And the universe is complete by his existence and he is for the universe like the bezel of the seal, and he is the place of the engraving by which signature all the possessions of His treasuries are sealed. Adam, who is the total immanence, is like the bezel of the seal which is in the universe; that is to say, he is like the relationship of the seal to the bezel, and the sealing of the seal is by the bezel, and what is intended by the seal is the bezel, and in the same way the sealing of the universe is by Adam and what is intended by the universe is Adam because Adam, like the bezel of the seal, is the place of engraving and signature. The bezel is the place of that engraving and signature with which the owner seals his treasures. Hence, the total immanence, which is exactly like the bezel of the seal, is the place of inscription and signature with which God, who is the Owner (*mâlik*), seals the treasures of the universe, and He preserves the treasures of the universe by that. The inscription of Adam who is like the bezel of the universe is that God created him in His own Image, and consequently the images of the collectivity of the Divine Names appear in Adam. That is to say, it is the revelation of the Ipseity and the qualities and the Names and the things in Adam, and equally it is the particularities of the station of Mohammed which in that Presence and by virtue of that becomes that Wisdom which descends to that bezel in particular because the heart of each prophet (*nabiyy*) is a place of inscription of a Wisdom. The sign of this Divine Wisdom is the uniqueness of the totality of all the Names and it collects with the fluency of the collectivity of uniqueness and Ipseity all the complementary Names and contradictory qualities.

The reason why the universe is called a treasure is due to the fact that the Divine qualities of the Names, which are the treasuries of the infinite configurations of Lordship and the Divine blessings and which are realized with places of manifestation of the realities of the universe through the means of places of manifestation, manifest the spiritual and sensible blessings and munificences which are treasured therein. This is the out-

ward face, but its private face is this, that the realities of the universe are the places of manifestation of the Divine Names and the places of reflection of the revelations of Lordship. Each reality of the universe is the place of manifestation of a specific face of the Divine faces and each portion of this is the place of emanation and reflection to the revelation of a specific Name. The most special face is this: before the manifestation of the images of the collectivity of Man (*jam'iyyati insâniyyah*), the images of the Quranic emergence of the perfection of Man, which are the treasuries of the images of the Divine Names, were enclosed in the treasuries of the images of chaptering of the discriminatory (*furqan*) emergence, which was in the discriminated universes. Therefore each treasured reality of the universal realities is an image of the Perfection of Man and the materia of the emergence of Man (*insân*). Each reality, whether it be considered as the origin of the images of the symbolic variety of the immanence which is manifested from it through chaptering, or whether it be considered as matter to the emergence of the human perfection, is, according to either of these two considerations, a Divine treasury, and effectively the Perfect Man is the seal of the treasuries of the universe and by his existence these treasuries are safeguarded.

And he is called the Viceregent because of this, that he is the preserver of His creation like the seal is the safeguard of the treasures, and as long as the seal of the King is upon it no-one dares to open it without His permission, and He made him His Viceregent in the preserving of the universe and the universe never becomes unpreserved as long as there is in it this Perfect Man. God called this Perfect Man His Viceregent because of this, since he is the one who preserves the creation (*khalq*) of God (*ḥaqq*) by being the place of total manifestation, just as the King's seal preserves the treasuries of the kingdom. And as the seal of the King is present on the treasuries no-one can open those treasuries except by the King's permission. Consequently, as the King's, which is God's, seal, that is to say, the total manifestation of Perfect Man, is present on the treasures, not one of the distinct realities would dare open the treasuries of the universe except through the permission of the King, who is God, which means that in partial opening of this treasury it is according to the necessities of the Divine Wisdom by the permission of God or the Perfect Man. In the case of total opening of the treasury, it is necessary by the permission of God for the seal of the perfection of Man, which is the place of manifestation of the totality of singularity, to leave the universe. Since it is preserved by the Perfect Man, who is in the place of manifestation of the universe of the totality of singularity, God appointed His Viceregent as successor in the preservation of the universe,

because the Viceregent is manifest in the image of successor, whatever each reality of the realities of the universe necessitates, and he effuses through both these places of manifestation of the totality of the singularity. The universe never happens to be unguarded since this Perfect Man is present therein, because the being of the Perfect Man is the Greatest Name (*ism-i-a'zam*). Ability to be total and being the place of manifestation is fluent with the singularity of totality in the realities of the universe, which includes collectively and differentiates and individualizes the predications of the totality of the Names together with the Divine antinomic Names (*mutaqâbilât*), and with the collectivity of the singularity with total isthmuseity, he is the guardian of the treasuries of the realities.

The treasuries of the universe never diminish from being preserved by the seal of his being, and this does not prevent the individuals of the genera of mankind, kept in the treasuries of the realities of the universe, from reaching the limit of perfection and arriving at the degree of the collectivity of mankind, since the being of the seal of singularity and collectivity is present upon the treasuries of the universe. If the order (*amr*) of manifesting and manifestation were to reach a limit and the predication of polish and polishing reached an end, and if the period of the revelation of the Name *zâhir*, the Apparent, reached completion, the revelation of the Name *zâhir* would become withdrawn and returned to its origin in consequence of a Divine Will (*irâdah*), and Perfect Man, who is the preserver and is the seal of the treasuries of the universe, and is the seal of the differentiation of the images of immanence, would receive permission to leave the emergence of this world. Were he thus to be separated from the treasuries of this world, he would become appointed as preserver of the treasuries of the other world in full capacity and total place of manifestation. Because the preservation of the treasuries of both the emergence of this world and the emergence of the other world are one additional to the other, the centre of the Divine revelations encompasses the place of manifestation of the collectivity of the completion of the human emergence, and also because he is the place of manifestation of the Image of God, it is God who is the observer (*nâzir*) and preserver over all these treasuries.

Do you not see him (that is to say, the Perfect Man being the seal of the treasuries of the world), if he is to go out of it, (or as in certain copies:) if he were not permanent and (the seal) was removed from the treasuries of the world, there would not remain anything to treasure for the *haqq* therein, and all that was in there would come out and some would join some others and the order would translate into the other world and he would be a seal to the treasuries of the other world, an eternal seal. Do

you not see that if the Perfect Man left the universe and went out of it there would be nothing left for God to preserve in the universe and on earth because the realities of the treasures of the universe are built upon the Perfect Man who is the place of manifestation of the collectivity of the Divine Names. Had the Perfect Man left this world, the Divine prolongation and Lordly revelation, which manifests flowing from the collectivity of the singularity of the Perfect Man by virtue of place in every reality of the realities of the universe, would equally be cut off from the realities of the universe, and returned again to its origin and there become constricted. It would be left empty of the images of the immanental varieties which it would manifest, and of the Divine mysteries which are brought into being and treasured by the Divine Names which are at the level of masculinity in the interior of the realities of the universe which are at the degree of femininity, and there would be nothing left to treasure. Consequently, it has come to be known like this, that Perfect Man by his interior is the spirit and the origin of the treasures of the universe, and by his apparent image is the seal of the treasures of the universe, and this is the exterior (*ẓâhir*) and the interior (*bâṭin*).

The emergence of this world is composed of differentiated and individualized genera and is composed of various and contradictory matters and is therefore not perpetual nor remaining (*bâqî*). It is necessary that it is removed with its realities, whereas the emergence of the other world, which results for the purpose of the 'speaking self' (*nafs-i-nâṭiqâ*) from the power of the knowledge of the Ipseity and from pure actions and precepts devoid of fault and from superior powers of spirit and Divinity and qualities and characters and abilities, must be continuous and remaining because it is of light and spiritual matter. And if the order (*amr*) were translated into the other world and the human selves and spirits were to be manifest in the gathering of the isthmus and the images of the spirits, and if spirituality were prevalent over the images, and lightness over darkness, and if God treasured the lights of reality of Lordship and the Divine mysteries in the images of the other world, it would be necessary that the Perfect Man become the perpetual seal of the treasures of the other world with his singularity of collectivity and by his being the place of manifestation of the total.

All that there is in the treasures of the world, like powers and qualities and sensibilities and realities and angels, and all the mysteries and munificences which are treasured in each of the places of manifestation of one portion of the world, leave the emergence of this world with the place of manifestation of the Perfect Man, which is their origin. And the powers and qualities and sensibilities and realities and angels, some join

up with others, and the latter world becomes emergent. Since the realities, spirits, powers and sensibilities are necessarily permanent and remaining, all these become more manifest and more revealed than the former manifestation (in this world); more polished and superior to the former revelation and more recent; and the Perfect Man there manifests with total manifestation in Divine qualities and powers of Lordship and the images of the knowledge of the Ipseity and the images of the totality of the Names, and reveals himself there with a more prevalent and total revelation than the former revelation, because his original emergence in the world was composed of opposite genera and differentiated powers which necessitated analysis and separation.

When the Perfect Man is separated from the treasuries, these jewels and mysteries revert to the treasuries of the other world, and the order of being the seal reverts to the other world, which means that the treasuries of the other world become preserved by the seal of his being, and preservation and protecting is derived from his place of manifestation. Consequently, the Perfect Man becomes the permanent eternal seal over the treasuries of the other world by the emergence of the totality of oneness, because the emergence of the other world is spiritual and permanent emergence, and the emergence of the Perfect Man there is light and Divine emergence.

And he manifests all that there is of the Divine images in the Names in this emergence of mankind, and he reached the degree of encompassing and collecting by this existence. All the Names, which are in the collectivity of the Divine images, became manifest in this emergence of Man because in the images of the perfection of the totality of the singularity of the Man, the manifestation of the realities of the Names comprise the perfection of the singularity of the totality, so that with that manifestation of the totality of the singularity, protecting the treasuries of the universe, he became deserving of the viceregency. The manifestation of the realities of the Names in the images of the chaptering of the universes is discriminatory. Hence, the manifestation of the realities of the Names in each portion of the universe, by virtue of their place of manifestation, is partial, but that which manifests in each Perfect, by virtue of his being the place of manifestation of the totality of the most collective and most perfect, is a manifestation which is unique and total and perfect. And because of this, the evolution of mankind contains, together with the total collective Divine Being, the degrees of the Divine Image and the Divine immanence which it encompasses. Therefore, this evolution of Man became distinguished from the other images of varieties in the universe, because it encompasses and collects in itself all the Divine and immanental images.

And with this he became the outstanding argument of God the High over the angels. Because the Perfect Man collects in himself with total perfection all the powers of the universe and the Divine Names, Adam became the outstanding argument of the Truth over the angels. In the circle of being there is no more perfect existent, and in the realm of witnessing there is no more prevalent witness, than his manifestation. Among those who are alive in this world, those who are not perfect of mankind are the speaking animals, and these are a portion of the images of mankind that have not reached the degree of Man and they are to Man like a dead body. And the perfection of Man is through viceregency, and nobody is a Viceregent except by deserving of being the place of manifestation of the Divine Names. And God knows best.

No angel can reach this degree, and not knowing their own selves the angels argued that they should be Viceregent (*khalifah*), and they were subjected to the Divine admonition, and then admitted their inability when they realized that they did not know the collectivity of the Divine Names and they only knew the Names specifically for them.

Be guarded that maybe God has given you a warning by another than you, and look from whence He gave you that which He gave you, and that the angels did not know what the emergence of this Viceregent bestowed with it, nor did they know what was necessary for the essential worship of the Presence of God. Beware, you: God gave you advice and warning through something other than you, and look from where He gave you that which He gave you. And the angels did not know that which was given through the emergence of the Viceregent by his encompassing of the perfection of the totality of the singularity by virtue of he himself being the place of manifestation of the collectivity of the Divine Names. In other words, they did not know that the exterior appearance of the Viceregent was according to the image of the universe and his interior emergence is according to the image of God, and they did not realize what the emergence of this Viceregent gave them to understand, because the emergence of this degree which is according to the image of the totality of the Divine Names is called Viceregent, and they did not realize that which was necessitated by this Presence of God as essential servanthood and adoration (*'ibadat-i-dhâti*). And they did not conform with proper tact and respect to what this degree of Divine viceregency required.

Now, the essential servanthood is non-objection to that Presence which is the place of manifestation which is under the Lordship of the totality of the Names after the Divine Names have manifested in the most perfect place of manifestation. The height, grandeur, majesty, awe and splendour of the Presence of Divinity necessitates that the servant

worships the Ipseity with essential adoration so that he is worshipper of God with the totality of the Names. But the angels had no consciousness and knowledge of this, and not knowing what was required and not realizing the height and the degree and esteem of the Presence of essential worship, they contended to be the people who were familiar with that service and they contended that they deserved to be the Viceregent. Had they known, they would not have cast aspersions upon and criticized Adam, and equally they would not have claimed to be the Viceregent.

It is that no-one knows from the Truth (*haqq*) except that which his own essence bestows. In short, they had no knowledge of the Divine order and its form (*adab*) at the level of the Presence of God, because it is the case that a person knows only as much as is manifested of God in his essential self, and as the exterior of Adam includes the image of the angels who are of a partial manifestation, they are incapable of understanding the totality of the Names in the Divine Presence. In other words, the reason why the angels cannot understand the degree of Adam is due to the fact that they are of the interior of Adam, because Adam is the interior of the images of immanence since he is the place of manifestation of the Divine Image. Consequently, the angels abandoned tact when it came to the level of the emergence of the Viceregent.

Worship of the Essence is necessitated by the Presence of Divinity, and they had no knowledge of that because of what their essences bestowed on them, because their images are of the partial places of manifestation and in each place of manifestation the knowledge of God is to the degree of the manifestation of God in that place; and the angels do not have the collectivity of Adam, so that they do not have gnosis of God through that collectivity together with knowledge of the Essence so that they belong to that Presence with essential worship. As it was said above, after the manifestation of the Divine Names in the emergence of Man, the essential worship is the surrender of the emergence of Man to the Lordship of the collectivity of Names and is not the protest against that Presence. In short, essential worship of the Presence of Divinity is particular to the emergence of the Complete Man which is the place of manifestation of the collectivity of the Divine Names. **And the collectivity of Adam is not for the angels, and they did not know the Divine Names except the ones which were particular to them and they praised God (*haqq*) with them and sanctified Him.** The fact is this, that the collectivity of Adam, in other words, the collectivity of the Divine Names which is particular to Adam, does not exist for the angels so that they cannot know God with total knowledge and worship God with essential worship and be deserving of the viceregency. So the angels did not know the Divine Names except such Names which are specific to the angels, with

which Names they glorify God and sanctify God. In another version it is possible to read this passage as: the angels did not know those Divine Names to which the angels are particular, or it is possible to read it as: the angels did not know the Divine Names particular to them with which they glorify and sanctify God. What is meant by these Names are the Names *subbûh* (the Glorious), *quddûs* (the Holy), *ṭayyib* (the Agreeable), *ṭâhir* (the Pure), *nûr* (the Light), *wâhid* (the One), *aḥad* (the Only), *'aliyy* (the Most High), and Names which are brothers to these which appertain to transcendence and glorification and sanctification (*taqdis*) and which are particular to the angels. They were ignorant of these because they could not have ascended to the realities of these Names, because, had they done so, they would have known they had no right to be the Viceregent and they would not have contended the viceregency. However, they only knew the images of the Names which were particular to them, and they praised and sanctified God by those Names. And they did not know that God the High has Names the knowledge of which has not reached them and with which they did not praise Him, nor did they sanctify Him. Equally there are Names of God of which they had no knowledge and to which they had no access, and they could not praise Him through these Names and they could not use such Names as *khâliq* (the Creator), *razzâq* (the Nourisher), *muṣawwir* (the Imager), *samî'* (the Hearer), *baṣîr* (the Seer), and *muṭ'îm* (the Feeder), which appertain to arrangement (*tadbîr*) and enchantment (*tashîr*). Then there are Names which belong to the universe of bodies and to Nature like *na'im* (Bounty), *'adhâb* (Torment), *marad* (Illness), *shifâ'* (Good Health), *dâgh* (Brand-wound), *dawâ'* (Medicine), and equally *tawwâb* (the Penitent), *ghafûr* (the Coverer), *ghaffâr*, *'afûw* (the Forgiver), *sattâr* (the Veiler), *'adl* (the Just), *muntaqim* (the Avenger) which depend on the fault emanating from the servant.

If God does not reveal to Man with all of His Names, there would be no Perfect Man (*insân-i-k'îmil*), consequently he would not be qualified by total servanthood and become realized with essential worship. And the angels, as they were lacking compared to the collectivity of Adam by virtue of the lack in their selves, observing some of the shortcomings and blameable things in Adam which are necessitated by the revelation of certain Names, did not realize the manifestation of certain Divine Names which are consequent to these lacks and did not praise and sanctify God by them.

They fell under the dominion of what we have mentioned, and this state determined over them. That which we have mentioned, that is, their lack of knowledge of what tact would have bestowed where it concerns the emergence of uniqueness of Adam, and their lack of knowledge of many

of the Divine Names particular to the collectivity of Adam and of what was necessitated of the essential worship of the Presence of Divinity, having dominated them, they acted with lack of tact and objected to God and they praised their own selves and blamed Adam. This state determined over them and passed into action and they were beyond the ability of hiding this. They said by virtue of their emergence: 'Will You bring therein one that will sow corruption therein?' Hence the angels, being lacking and of partial emergence, which God qualified with disputing one against another because Nature is in complementary opposites (*mutaqâbilât*), or by virtue of oneness and being elementary and being of light which is the angelic nature, addressed God and said: 'Will you have as Viceregent on earth one who will sow corruption on the earth?' (Quran), and since the angels are of partial emergence and of angelic nature which necessitates simplicity of oneness which denies plurality and bodily composition, and since from the emergence of the totality of Man plurality of composition is necessitated, they were veiled from this, not knowing the Divine Names which emanate as corruption from Adam by virtue of the composition of the body.

And is this other than contention? And this is exactly the same as what came about from them in what they said; in what they said concerning Adam is exactly the same (as what came about) in the matter of God. If their emergence had not bestowed this on them they would not have said concerning Adam what they said, but this they were not aware of. Had they known themselves, they would have known. If they had known, they would have been safeguarded from it. The accusation that the angels brought against Adam was itself contention, since arguing with God is contention. It is as if they blamed Adam for what emanated from them. Whatever accusation they had brought about against Adam, they themselves became blameworthy of, yet if it were not that they had the lack of partial emergence in them and if their simple and angelic emergence had not given them this argument against God's Will, surely they would not have blamed Adam, and it is obvious that they did not even know they were contending by arguing against God, which they would not have done if they had known themselves. The angels mentioned in the Quran concerning this are the angels who are within the dominion of, and below, the Total Intellect (*'aql-i-kull*), and the High Pen (*qalam*), who are for the praise of God and His sanctification with the Names of transcendence, and these are the high angels beyond the seven heavens who are qualified by this dispute. They are not the adoring (*muhaymin*) angels who are outside the predication (*ḥukm*) of the Total Intellect and who are annihilated in the Majesty (*jalâl*) of the Divine Beauty. They have no knowledge or vision of anything other than God, and some

kinds of them are so lost in the vision of God that they do not even know their own existence. They do not even have the ability to hear God's words: 'I will bring upon earth a Viceregent', and they are not even addressed. Nor are they the angels of the earth. At this juncture David of Caesarea, may he rest in peace, says that they were the angels of the earth, and jinn and devils, which were overcome by darkness, and their emergence caused the veils. But after verifying (*taḥqīq*) this matter, what David of Caesarea says does not hold because in 'Arabi's words it is completely clear that it was the high angels, not the earthly angels, who argued against Adam. The Shaykh clearly goes on to say that the Names which exist at the level of Adam do not exist at the level of the heavenly host, and from this you must understand that the angels which spoke against Adam are the angels above the seven heavens.

Had the angels known that their selves were known to them in portion, they would have known that they were a portion of the reality of Adam and one power from his powers. They would have consequently known the totality of Adam and would have known that the viceregency is only possible by the totality of the emergence of Adam, and they would have refrained from arguing with God and blaming Adam, and they would have been purified from praising themselves, and they would not have created contention. Then they did not even rest with blaming Adam, but they increased their contention (by saying) by what they were about with sanctification and praise. But Adam was with the Divine Names which the angels were not, and they did not praise their Lord with these and they do not sanctify Him by these. But the angels did not even stop there. They went further, saying that Adam would sow corruption on earth whereas they praise and sanctify God, thereby attributing lowness and lack to Adam and sanctification and praise to themselves. But Adam has the totality of the Divine Names and he praises God with that totality and sanctifies Him from the lacks, but the angels were not qualified with the determinations (*aḥkām*) of these Names and they did not know that.

Now, concerning the lacks of Adam and his sanctification and praise, at the level of the totality of Adam there are Names of lack, and the angels do not know how to praise God and sanctify Him beyond the lacks like the sanctification and praise of Adam. The angels, not having other than Names of transcendence, did not realize that in the totality of Names that Adam is endowed with, there is a group of Names which appertain to plurality and composition, and the manifestation of some of these Names in Adam necessitates in Adam some lacks and error. But Adam praised and sanctified God with all the Names at the level of the collectivity of Adam, and he sanctified God beyond the lacks which are necessitated by certain Names in him, and the angels had no know-

ledge of this. That is to say, in the emergence of Adam, as it comprises both the collectivity of immanence and the Divine Image, Adam praised God with the Divine Names which are of the Divine Image, and also sanctified Him beyond the lacks with the Names which are necessitated by the images of immanence. The Divine Names which are in Adam and their collectivity and Adam's praising and sanctification is more total, more perfect, much larger and more encompassing. But the angels who are of partial emergence did not know of Adam's totality because a person knows God only as much as God manifests Himself in them, and this God has revealed to us so that we learn the necessary proper attitude (*adab*) with God. And God qualifies this to us for our sake so that we stop at these and learn from them the proper attitude (*adab*) with God the High, and we should not lay claims over it in our relativity because of what we have been realized with and what we contain. How can we claim absoluteness and generalize with it when we are not in that state and we are not of it in knowledge, and (thereby) disgrace ourselves? And this is the Divine explanation by which God (teaches) the proper attitude to His servants, the people of *adab* (proper attitude), the people of Security and the Viceregents. That is to say, the reality of the viceregency totalizes the collectivity of the Divine and immanental images with which all of us of the Divine brotherhood have been realized by being the heirs of the Reality of Mohammed and by being realized through the totality of the Divine Names which is the consequence of this viceregency. We should not claim to ourselves within relativity that which is prevalent and collected in us of the perfections and tastes and heights of that degree, but rather we should be according to the proper form of servanthood and attribute all of knowledge and knowing and service and obedience and state and power to God, and consequently, facing the station of Perfection, become God's representative and take Him as our attorney (*wakil*) so that we be humble by virtue of the fact that we are not the state and we do not encompass the knowledge, and having transcended Him from all degrees and stations, we serve Him.

The plurality and singularity of inner consciousness is according to plurality and oneness and is interpreted from the station of Oneness by the 'Speaking Self' (*nafs-i-mutakallim*), and from the station of plurality the 'Speaking Self' interprets it as with another. Now, this story of the angels and Adam has been related by God for the purpose of educating His own servants and people of good form and people of security (*amin*) and His Viceregents who are His Viceregents in the preservation of the treasuries of the universe. It is a hidden munificence (*lutf*) of God to the category of people mentioned above. He does not educate them by addressing them directly and clearly, but by addressing everybody and

by relating to them the determinations of others, and He corrects them by describing the orders of others. This education in good form is the most honoured station and highest degree of this high category of people which is particular to the Viceregents who are the entrusted people of the Divine Image, because good form is, after submission and commitment, not to object to God in any particular, but to act with God in any station according to what the Divine station necessitates. Consequently, it is necessary for any person of good form and trust to deal with each person according to the necessities of God's manifestation there and be in accordance with the reflections of the Divine faces, and not to pretend to any proficiency in his self to things like viceregency (*khilâfah*) and trustworthiness (*amîn*) and knowledges and service and dispensing (*taşarruf*) and miracle-making coming down to him from places of descent which are elevated by God and which are in his own being, but rather be always turned to the doorway of dearness and be observant and prepared for the flow of the Divine orders according to what is necessitated. The hearts of the trustworthy people are the treasuries of the Divine mysteries. They are protected from the wrongdoing of their interior which is the showing of mysteries, because the hearts that are particular to the Divine mysteries are the hearts of the people who are entrusted with the mysteries. And the people of good form, the Viceregents, are protected and guarded, and in them there is no revealing of mysteries or pretension to proficiency unless it be through the Divine Will (*irâdah*) and God shows it through them. Even the Shaykh, who is the Seal of the Mohammedian Sainthood, after having exposed the wisdom of the story of the angels and shown that the evolution of the angels was less than that of Adam, and having said that the angels were powers of the powers of Adam, then returned to the Divine Wisdom by saying: We shall return to the Divine Wisdom. And we say, know it like this, that certainly all orders (like Life, Knowledge, Power,) have no being in their essence ('*ayn*) (yet) it is certain they are in the mental capacity, intelligible and known. And that it is interior does not diminish it from essential existence and it has determination and effect in everything which is its essential existence. Had they been manifest in the essence they would have been relative, and they would not have been total and absolute. The fact that total order is interior does not mean that it is not of the essential being, because in everything that is existent through the essential existence, the predications and effects of the total order are apparent. Consequently, when the total order is interior, it does not become removed from the essential being. The Shaykh said that for the total order there is predication and effect in everything, and for that is resultant the essential existence, that is to say, exterior

existence. This is like the effect in everything that is qualified from Reality (*ḥaqq*) and Creation (*khalq*) by total qualification like life and knowledge which are from total order. Thus, according to that which is qualified, one predicates that it is living and knowing, and it is not predicated with this qualification unless it is itself the same as life and knowledge. Perhaps even, the total order is the same as the essences of the essential existents and it is no other. From the point of view of its appearance and predications and effect with the essences of the essential existents, total order with its realities and qualifications is the same as them, but from the point of view of its absolute totality it is not the same, because the absolute orders of totality, like being, knowledge and life, if considered as they are, are absolute realities, since there is no consideration of qualification of the Creation and the Reality. In this way, they are absolute realities and are absolutized for either the Creation or the Reality, so that they be qualified by them, and equally they are present through them. The fact that the total realities are transcended from qualification does not diminish them from being interior, and while they are interior, equally they are not diminished from being essentially existent by virtue of the manifestation of their effect and predications in the essences of existence. Rather, it is that the total realities are manifest and revealed in everything for which there is an essential existence, that is to say, an exterior existence. Further, the revelation and manifestation of the total order, which is existent through its essential existence, becomes relative by virtue of the place it is in. Hence the fact that the total order does not diminish from being interior is by consideration of its totality, but the consideration of its being total is a secondary consideration, because previously the reality of the order is devoid of any qualification of its being total. Rather it is the same as itself and no other than itself, I mean the essences of the essential existents, and they do not diminish in themselves by being intellectually immanenced as they are interior from the point of view that they are intelligible. Since the total order is present with both Creation (*khalq*) and Reality (*ḥaqq*), it is manifested in them with its realities, because being, both in the ancient and the recent, is as is, and knowledge in each knower is in the same way. Consequently, the total order is in each essential existent the same as its own self by existence and witnessing; it is not added on to it, but intellectually it is the contrary, because the intellect removes its existence from the existent, and afterwards intellectualizes it over the existent as additional, and this is the intellectual order, and these total realities did not escape from being intellectualized in their own selves (*nafs*). In short, the total realities are manifest by virtue of the essences of existence because they are realized by their own reality in the exterior, and total

reality is the same as the existent in each existent by virtue of its being existent, and because it is not distinguished from existence. For instance, if knowledge is ancient, it is qualified by that and is called 'ancient'; if it is recent and is qualified by that, then it is called 'recent'. In the ancient, knowledge is really ancient, and in the recent it is really recent, because in itself it is equally the same as that which qualifies it, but in relationship to itself it is not different to its reality. Hence that total reality is interior through its intelligibility and is not distinguished by manifestation by the consideration of its intelligibility and its totality. The foundation of each essential existent is established for these total orders so that they cannot be removed from the intellect. Equally, their existence in their essence is impossible with such a being which would necessitate their removal from being objects of intellect. That is to say, that which a private existent leans upon is forever these total orders, so that it is not possible to remove them from the intellect as they are manifest by virtue of the essences of existence. On the other hand, it is impossible to have in the manifest essence the existence of these orders since they are only manifest by virtue of their being in the essential existence. Consequently, the existences of the orders are not possible in the manifest essence with an existence which will cause them to be removed from being the object of intellect, because it is due to their being total that the total orders are objects of intellect, and that it is the same as each existent is by consideration of its reality. Consequently, it is interior and an object of intellect by its totality, whereas by its reality it is manifest in each essential existent. And it is equal and the same thing whether that being is a temporal essence or a non-temporal essence, and the relationship of the temporality to this total order of the object of intellect is one and the same thing.

And the support of all essential existents in this is the total orders which are not possible to remove from the intellect, and their existence in the Essence ('*ayn*) is not possible by such an existence through which they could be removed from being intelligible, and it is the same thing whether this existent be temporal or non-temporal. Temporality or non-temporality is in the same relationship to this intelligible total order, except that in this total order a determination returns to it from the essential existents by virtue of what they have been given, (and in certain copies:) as realities necessitate in such essential existents, like the relationship of knowledge to the knower and of life to the alive, and the alive is an intelligible reality and it (the reality) is different from the alive as it is different from life. In the sixth chapter of the *Futûhât*, Ibn 'Arabi says that the Being of God which is qualified by absolute being is existent by Its own Ipseity. It is not existent out of the prior non-existence, and Its existence by

consideration of Its revelation and manifestation in the totality of the degrees of Divine immanence, which is under the Unknowableness of the Ipseity, is non-relative and non-temporal, and by comparison with Its own Self all that is brought into existence from non-being and from the Prime Intellect and from the Total Self and all that is of the spirits of adoration, and all existence underneath the universal heavens, are temporal. So what is meant by being of the essence (*mawjûd-i-'aynî*) which is non-temporal whether it be considered as manifested in God's Divine degrees of immanence or whether it be considered as being above the universal heavens, is that the relationship to the total order (*amr kullî*) of the being of the essence which is temporal or the being of the essence which is non-temporal is equal. That is to say, the manifestation of this total order in every essential existent is by virtue of the place. And as the ipseity of the place requires, it manifests in the ancient as ancient, and in the recent as recent, and equally its manifestation in the universe of spirits is spiritual and made of light, and its manifestation in the universe of bodies is bodily and dark. That is to say, the relationship of temporality or non-temporality to this total order is one by virtue of the fact that it is manifest in everything according to the place itself. But though it is the same thing whether the total order is temporal or not, a determination (*hukm*) returns to the total order from the essential existence due to what the realities of the essential existents give to it, and that determination qualifies this total order. Equally another determination returns to the essential existent which is non-temporal and the total order equally becomes qualified by that. Exactly as in this example, like knowledge (*'ilm*) and life which are of the total order and like the relationship of knowledge to the knower and life to the living, whether the living and the knower are temporal or non-temporal, since life, which is of the total order, is the object of intellect by its reality and is established by the ipseity of the knower. The reality of knowledge is distinguished in life just as life is distinguished from it.

Then we say concerning God the High that to Him is knowledge and being alive, and that He is Alive and Knowledgeable, and then we say of the angel that to him is knowledge and being alive, and that he is alive and knowledgeable, and we say of Man that to him is knowledge and being alive, and that he is alive and knowledgeable, and the reality of knowledge is one and the reality of life is one, and their relationship to the knower and the alive is the same. We say concerning God, indeed for Him there is knowledge and life. God is both Knower and Living. For the Angel we also say knowledge and life exist and we say the Angel is knowing and living. And for Man we say there is knowledge and life and the human is living and knowing. Yet the reality of knowledge is one, and

equally the reality of life is one, so the relationship of knowledge to the knower and life to the living is the same relationship, but the reality of knowledge is one reality and the reality of life is one reality and each of these is distinguished from the other by their realities, and although they are objects of intellect by their totality and distinguished in their reality one from another, their manifestation with their reality in the essential existent, which is both the temporal or non-temporal, is one and the same. God is both Knowing and Living. The angel is equally knowing and living, and so is Man. But the manifestation of this total order is according to the place and this place bestows on it a determination by which it becomes qualified. If this qualified existent is ancient and absolute, knowledge and life which manifest in it are both ancient and absolute, and if this qualified existent is recent and relative, the knowledge and life which manifest in it are both recent and relative. We say concerning God's Knowledge, indeed it is ancient because it is qualified by that, and for Man's knowledge we say it is recent because it is qualified by that. That which returns from the essential existent to the reality of knowledge which is total order, such as the determinations of ancient or recent, are the determinations that the essential existent bestows on it. In no other way is knowledge understood except by totality and absoluteness and it is manifest due to the place by the determination of reality, and whether it is manifest in the ancient or the recent it is equal.

Now look at the thing that qualification brought forth in this intelligible reality, and look at this connection between intellectual things and essential existents. When knowledge determines over someone he is established with it and it is said about him that he is a knower (which is) the determination of he who is qualified by knowledge. That is recent in the case of the recent, or ancient in the case of the ancient, and each one becomes determined over. Now look at the thing that qualification brought forth from the determinations of ancientness and recentness in knowledge which is this reality of objects of intellect. That is to say, look at how the qualification brought about in knowledge the determination of ancientness or recentness, and look at the connection between the objects of intellect and essential existents. It is knowledge which determined upon a person who is established with knowledge so that he is called the knower. And it is the one who is qualified by knowledge who determines over knowledge, that it is recent in the case of the recent or ancient in the case of the ancient. So both of these two become determined by and qualified by knowledge, and equally determiner upon where one considers the two different sides. That is, by saying that the man who is established in knowledge is a knower, knowledge becomes a determiner over him, and that person becomes determiner over knowledge by its being ancient or

recent, whereby knowledge becomes determined. In this way there is a connection between the objects of intellect and the essential existents. **So it certainly becomes known if these total orders are objects of intellect, since their existence is in the intellect through knowledge yet they are indeed non-existent of essence but are existent by determination.** That is to say, they have no essential existence but only their determinations are existent. That is to say, they have determination upon the essential existents. On the other hand, these (total orders) are determined upon if they are considered in comparison with the essential existents (since) they accept the (special) determination by virtue of the place which is in the essential existents. That is to say, when the total orders are compared to the essential existents, they receive the determination by virtue of the essences in the essential existents. For example, knowledge, when it is related to God, accepts the determination of ancientness and one determines over that by calling it ancient, and when it is related to the recent, equally it receives the determination of recentness and one determines over it by calling it recent. Equally, it is related to each of the essences by virtue of the particularity of that essence. Consequently, if it is related to the total orders and to the essential existents, it becomes existent by determination and in each essence it is determined upon by a determination which is by virtue of that essence. **And it does not accept chaptering nor portioning because this is impossible for it, and because it is manifest by itself in all that is qualified by it, just as humanity in each person of this special kind does not become chaptered and does not become enumerated by the enumeration of people, and does not cease to be intelligible.** But the total order does not accept chaptering or portioning. That is to say, the total order, though manifest by virtue of numerous essences, does not accept chaptering or portioning, and chaptering and portioning is impossible for the total orders because the total order which is manifest in all the essences which are qualified by portioning and chaptering is therein manifest by its own ipseity. It becomes impossible and totally out of the question that there should be chaptering or portioning in the total orders by virtue of their qualification in the numerous essences where they manifest with their ipseity. Just as humanity did not become chaptered or enumerated by the number of people due to its being fluent and manifest in each person from among the humankind, and equally has not ceased to be an object of intellect. That is, the total order did not by virtue of the place accept chaptering and portioning by being manifest with its ipseity in each of the essences. For example, two different people are both determined by the order of being human, and humanity is by its ipseity realized in each of them. It does not become numerous according to the number of people, yet the essence

of one person is not the same as the essence of the other. Thus, the total order is realized by its ipseity in the same way in the essential existents and does not become divided by virtue of the number of existents. And if there is a connection established between that which has an essential existence and that which has no essential existence, this is a relation of non-existence. Whereas between that which has an essential existence and that which has not, which is the total order, there is established a connection, but the total order is a consideration of non-existence. It is closer to understand the connection of one thing to another from among existents by understanding the connection between the order of the object of intellect and the essential existent because the state is such that among all existents (there) is that which connects and collects which is that essential existent. And there, when the collector ends there remains a connection without a connector, but with a connector it is more strong. But in the connection between the essential existent and total order there is no collector or connector, and in reality there has been found a connection with the non-existence of a collector, yet with the existence of a collector, the connection is stronger and more real. That is to say, although the total order is non-existent and is an object of intellect and has no collectivity between that and the essential existents, there has appeared a connection between the two. Yet it is more definite and true in this way that there is between the essential existents a collector and a connector. In accordance with this way there exists between the ancient Being of the Real (*ḥaqq*) and the recent being of the Creation (*khalq*) a connection due to the fact that being is collector.

Now let it be known that what is meant by total orders is the non-existent relationships which are things of the Ipseity for the essential existents at the level of their annihilation in the Ipseity of God, like life and knowledge, whereas the universe of images (*'ālam-i-mithāl*) is of the essential existents. The images that are manifest and exemplified in the universe of images, whether they be considered of the total order like the Ishraqi sect considers, or whether they be not so, are of the essential existents, because they are existent by a stroke from the being through universal revelation. The non-existent relationships which are of the total order are non-existent and they do not exist by a stroke from being. The Ishraqi sect say that for the total order existence is established in the universe of images, which means that they have portions and tastes from each degree of being, but as mentioned above, what the Shaykh means by total orders is the non-existent relationships which are not included in existence, because the essences have not even smelt the breath of existence. Yet each existent from among the existents of the essential senses, which are present in the universe of images and witnessing, is by

relationship the total order. But the total order which is conditioned by existence is not what the Shaykh means; he means the order of non-existence.

Without a doubt, when the recent establishes its recentness and its need of what makes it recent, it is that it is recent because of the possibilities in its own self and its being is from another, and it is connected by the connection of necessity. It is without a doubt that what it depends on should be necessarily-so by itself, rich beyond need in its being, by itself without being in need, and it is this which bestows being by its own self to this recent, and it (the recent) relates to it, and when it (the existent necessarily-so) through itself necessitates (the recent), then (the recent) is necessarily-so by it. Without a doubt it is established and the recentness of the recent and the recent which makes it recent are necessary because of the possibilities in its own *nafs*. That is because its existence is not in its own essence, and this is because it is a possibility. If you take the vision away from what is preferred in being existent, its relationship to being or non-being is equal. Consequently, the existence of the recent profits from something other than itself which in reality is the existence of what makes it recent. Thus it is connected by connection of need, that is, that which is recent depends on the existence of what makes it recent. It is impossible that it should depend on itself, or that it should be necessarily existent by its own being, or that it should be without need in its existence, or that it should not depend upon the existence of another.

Yet, for that which is necessarily-so in its own ipseity, the establishment of its own being in its ipseity is an essential order of being, it is not dependent on another, nor in need of another. All the same, that which is necessarily-so by itself is effusive through its existence and through its being necessarily-so over that which has no essential existence, consequently the existence of the recent receives effusion from that which is necessarily existent by itself. The thing depended upon is that necessarily existent which through its own existence bestowed existence upon the recent. Consequently, the recent became related in existence to it, because the recent in existence is in need of the necessarily existent which is the recent-maker. So the recent became by obligation related to the necessarily existent which effuses being over the recent. When the necessarily self-existent necessitated in itself the recent, the recent became necessary by the being of the necessarily existent. That is to say, that the necessarily existent necessitated the existence of the recent and effused being on it, the necessitation and effusion is necessitated by its own ipseity, just as Divinity requires the existence of the worshipper and the Lord necessitates the existence of the servant. So the existence of the

recent became necessary by the existence of the necessarily self-existent, and it became in need of that in its own self.

In the *Futūḥāt* Ibn 'Arabi says: 'Know that the order (*amr*) is God (*ḥaqq*) and Creation (*khalq*) and that is sheer being (*wujūd-i-mahḍ*), ever constant, and possibility is sheer and constant, and non-existence is sheer and constant, and sheer being never accepts non-existence eternally and infinitely, and sheer non-existence never accepts being, and sheer possibility accepts being causally and non-existence causally eternally. And sheer being is He, God, and no other, and sheer non-being is that which is impossible and no other, and sheer possibility (*imkān*) is the universe and no other. And degrees are in the hands of sheer being and sheer non-being.'

As it (the recent) became necessarily existent through this dependence, it (the recent) became manifest from its ipseity which necessitated that it be according to its image and relate to it in everything, be it Name or quality, except being necessary in its ipseity because this is not true in the case of the recent, and although it (the recent) became necessarily existent, yet its necessariness is through another, not through itself. Since the recent came into manifestation due to it being of the self of the necessarily self-existent on which it depends, the relationship of the recent to the necessarily self-existent necessitated that it should be in the image of that, and no other, as it is in everything related to it by bearing its name, since it is dependent on the necessarily self-existent and since this recent became manifest through the essential necessity, because the qualification of necessarily-so-ness is not true in the case of a recent as the existence of a recent is in need of another, whereas the necessarily self-existent ipseity is not in need of another, because its existence is by and from its own essence, and the recent is non-existent and is existent through the light of the necessarily self-existent. Consequently, for the recent, the qualification of its being necessarily-so is not true, and if ever it was that the recent became necessarily existent, it is because the necessarily existent needed it and because it is according to its image. But its necessity is through the existence of another, and not through its own self. Therefore how can it be that its existence is necessary?

Now as the servant is in the image of the Lord, as the being of the Lord is necessary, so is the being of the servant necessary. The being of the servant benefits from the being of the Lord but it has no ancient place in the ipseity of necessarily-so-ness because that which exists by its essential necessarily-so-ness, its necessarily-so-ness is of its own ipseity.

Then let it be known that indeed when the order is like what we have said, that his manifestation (of the recent) is in His image, the High left it to us concerning the knowledge of His Being, to look at the recent, and

mentioned it to us that in fact He showed it to us in His acts (*âyat*) and He gave us guidance in this matter that we qualify Him with the qualification only to the extent that we have that qualification, except the Necessarily-so-ness which is particular to Himself, and when we knew Him as of us and with us we related to Him all that we related of that to us and with this came the Divine information to us according to the languages of the interpreters (the prophets). Then let it be known that when the order (*amr*) of recent manifested in the image of the necessarily self-existent like we have said, that the order of manifestation of the recent is through the image of the necessarily existent, then God gave us the knowledge of His own existence by leaving it to us to view that knowledge in the recent. 'We have given Our signs unto the horizons and in themselves until they know that all is God.'

As God is manifest in the existence of all creatures with the images of His Divine Names, we know our existence according to that image, with all the necessities of His immutability (*thubût*) and relationships whether these be of completion or incompleteness. Therefore we are the best evidence of His Being and His Perfection (*kamâl*) and of His immutability (*thubût*). And since He is manifest in us with His Essential Perfection, He bestows that on us. Consequently, we cannot qualify Him with any qualification without our becoming the same as that qualification, except for His Essential private Necessarily-so-ness because that which is recent has no place in this. So therefore again we can only qualify Him with His qualities which are manifest in us, because if those qualities were not in us, or if we were not qualified with these qualities, we would not have been able to qualify Him with these same qualities.

When we know God to be with us and of us, we relate every quality with which we qualify ourselves to Him, like Life, Knowledge, Will, Power, Hearing, Speech, Vision, etc. According to this, with the qualities which manifest in ourselves, by virtue of our being qualified by them, we qualify God by those qualities and relate to Him what we relate to ourselves. But qualities of deceitfulness, ridicule, condition, joy and harm, which are creatural qualifications which are related to us, are according to a consideration also related to God, as the envoys have given us of the Divine information. **And He qualified His Self by us, and if we witness It (through a qualification) we witness ourselves, and if He witnesses us He witnesses Himself.** Our individuations are the place of manifestation of His revelation and our images are the mirrors of the manifestation of His Light. Since it is known that our existences are His existence, then that which is related to us as quality is related to Him. But this could only mean that when we know God to be with us and of us, then we can relate to Him the totality of Lordly qualities that we

relate to us. And if we take our own being as evidence of the Being of God, then, our knowledge of Him is the result of our knowledge of our selves. Through the language of prophets we have been made to know from the Divinity that: 'He who knows himself certainly knows his Lord'; 'He who complies with the Pr^ophet, complies with God'; 'You did not throw when you threw but God threw.' This shows us that God can be qualified with the same qualities of completion and creatural qualities that are related to us. However, God in His Ipseity is transcendent beyond the qualification by qualities of recentness. And even the intellects see that the qualification of God by the qualifications of recentness is out of the question. The only qualifications appertaining to the recent things by which God has been qualified are according to the following information given by God Himself: 'God ridicules them.' 'God loans to them with beautiful loans.' 'God is the best of Deceivers.' 'Those who harm God and His Prophet are deeply deceived.' 'I was ill and you did not visit Me. I was hungry and you did not feed Me.'

Divine qualities are manifest in the mirrors of our beings, and qualities of recentness are equally established by our individuated existences. Since our being is effused from the Being of God, it is perhaps that His Being is manifest and revealed in our beings. Hence the things that are related to us, may also be related to Him. God qualified Himself to us by our qualities. We are the images of the relationships of Names and qualities with which He was qualified, and they are manifest in us, like Life, Knowledge, Will and Power.

When we observe Him through a qualification we observe ourselves with that qualification because that which is manifest in the mirror of His Being is our qualifications. If God witnesses us with a qualification He witnesses Himself with the same qualification because that qualification is His own qualification with which He reveals Himself in us according to our aptitude. Consequently, if we witness Him, we witness ourselves because that which is manifest in the mirrors of His Being is our qualifications. And when He witnesses us He witnesses His own Self because that which appears in the mirrors of our selves is His qualities. Consequently, our obedience is His obedience, and our throwing is His throwing, and our knowledge of ourselves is our knowledge of His Self.

For the necessities of realization, when God observed His Ipseity as the possessor of the relationships of the annihilated essences (*a'yân*), He caused His Essential Love to manifest the essences of the Unknowable in the essential existents, and these annihilated relationships became each one differentiated from the other in the Presence of the Essential Knowledge. When the Divine Nature (*mashî'a*) found it incompatible to manifest those relationships into being, then from the source of being,

by the effusion of being, God by revelation showed those essences in the field of witnessing. And we are the images of these essential relationships and matters of the Unknowable (*ghayb*). And as He is the Divinity which is qualified by Existence and Lordship, He Himself necessitated us, and by us qualified us with His Self (*nafs*). Therefore the knowledge of His Being is the knowledge of our being, since our being is His essential relationships and the revelation of His Being. Then, to repeat, when we observe Him we observe our own selves because we are manifest in the Light of His Being, and equally when He observes us He observes His own Self as we are no other than the images of His essential matters.

The Shaykh, after explaining here the connection between Reality (*haqq*) and Creation (*khalq*), begins to explain the difference between the two according to another consideration.

There is no doubt that we are many by variety and personality, yet there is no doubt that we are according to one Reality and that (that single Reality) collects together the totality of our varieties and personalities. In other words, there is no doubt that our recent beings are many by virtue of there being many varieties and personalities, because every matter has a different particularity by which it is differentiated from the other. Consequently, the knowledge of these particularities requires the multiplicity of varieties and persons, and by virtue of the knowledge of the existence of these in the essential being, differentiation of one from the other of the personalities becomes necessary. Although the Reality of the Absolute Being collects in Itself and brings about the totality of the matters of Ipseity, yet the One Being is individuated by virtue of their own particularities and each one of our recent existents is by its own matter of speciality differentiated one from the other. Consequently, we become manifest in many images whereas the single Reality includes all of us.

We know absolutely that then there are differences by which people are distinguished, some from the others. At each degree, the manifestation of the Being of the One God is different and is many by virtue of the plurality of the different receptacles. We know absolutely to be true that there is differentiation in our matters which are one Reality, and because of that, persons are differentiated from one another. And that differentiation is due to our own essential specialities, each of which, by virtue of its own self, differentiated and specialized the Absolute Being. Because they were originally specialized by the personal inclination in the Presence of Knowledge, the One Real Existent became differentiated by virtue of each, just as in the Presence of Essence (*'ayn*), by virtue of each person's inclination and the necessities of each degree, It manifested variously in different receptors and pluralities. And the people became

differentiated one from another because they are Its places of manifestation. And if it was not like that there could not be plurality in the One. That is, if it were not for the particularity of each of the matters in the Ipseity which are in annihilation in the Reality of the One Real Existent, and if it were not for the mystery of, first, the devolvement (*ta'ayyun*) of the One Existent through devolvement in knowledge and, later, Its manifesting by virtue of different receptivities in the essential existents, and the differentiation of the people one from another, there would not have been the multiplicity of relationships of knowledge, nor the multiplicity of essential (*'ayn*) beings, nor the plurality, multiplicity or variation of the manifestation of the One Real Existent, which is due in fact to the plurality of the receptors.

In this way, although He has qualified us with what He qualifies His own Self in all aspects, there is no doubt there is a difference, and that is no other than our need of Him in our being and the dependence of our being on Him, because of our being possible and His being Rich beyond Need from that which is like our need of Him. Again, if in this way God from every face and with every quality qualified us and gifted us with the totality of His qualifications and the totality of His Names, then there would inevitably be a distinction between God and us. The only distinction between God and us is our need of Him, and the dependence of our being upon His Being, because of our possibilities, since a possibility has no being in itself. Its being is effused from The Being. In the same way, the difference between God and us is God's Richness beyond Need from the equal of that thing through which we became in need of Him, because God's own Being is from His own Ipseity and not effused from another. Know that even though need is particular to our being, from the point of manifestation, need becomes prevalent over the Names of God. The determinations and effects of the Divine Names in the manifest are not manifest or realized without the manifesteds. Divinity, Lord or Creator, do not become realized by existence except by the worshipper, the servant or the creature. Consequently, for the relationship of Names there is established need. Yet it remains that God in His Ipseity is always Rich beyond Need of the existence of the universe, because His Being is always from His own Ipseity and is the same as His Ipseity. Because of this there is a difference between the need of the servant and God's Essential Richness-beyond-Need.

It is true for Him that He is Eternal and Ancient, which is absolutely without attributing to Him Firstness, that (Firstness) for which there is an opening of being from non-existence (*'adam*). For God is truly Eternal of origin and Ancient, but completely devoid of Firstness or Beginning, that Firstness or Beginning (*awwaliyyah*) for which there exists an opening of

being from non-existence, that is to say, that Eternity and Ancient became established for Him and is completely devoid of that Firstness and Beginning which is made relative by that opening of being from non-existence. In other words, He is truly the Ancient which is transcended from the conditional firstness, and this conditional firstness is established for us because we are qualified by conditional firstness by the opening up of being from non-existence. What is differentiated from the First Devolvement (*ta'ayyun awwal*) is our reality, and what is intentionally first (*awwal*) is also our existence. No immanential priority can be related to Him and it is because of this that He is spoken of as the Last. Had there been a Firstness, that Firstness would be the being of relativity, then it would not be true that there would be a Last for the relative because it would be the Last of the possible whereas the possibles are infinite and they have no end. Rather it is that He is the Last because all the orders return to Him after these have been related to us. Consequently, this relative firstness cannot be related to Him even though God is the First and even though Firstness is established for Him, because God is First with Absolute Firstness. Even perhaps He is transcendent of this Firstness. He is that First which is prior, by the Absolute Ipseity of His Being, to all the devolvement of beings, and in reality Recentness and Ancientness do not apply to being, but rather appertain to the devolvement by virtue of era and time. But if you disregard that which has been devolved, then devolvement is an order of non-existence. Consequently, God was also called the Last not because His Firstness is the firstness of the relative being but rather because He is Eternally existent before the totality of things, and for all the things He is the place of return, and it is according to this that He is the Last. If God's Firstness were the firstness of the relative being it would be untrue that God would be the last of the relative, because the fact is that there is no last for the possible, because the possibilities are infinite and for them there is no end; yet God is the Last. Hence God's Lastness does not mean that if all the possibilities were to end God would be the Last. In other words, it does not mean that God would be the last of the relative beings, but rather that God is the Last because the total order returns to Him after it has been related to us. That is, at the degree of the First Self-Expression (*ta'ayyun awwal*), after the revelation of the Ipseity, which is non-expression (*la ta'ayyun*), was expressed, all the expressions in the Knowledge became differentiated and the recentness of immanence became manifest and expressed according to each degree, then the order of manifestation ending at the degree of Perfect Man, while the totality of the orders were being related to our differentiated existences, the order of manifestation having come to an end, then the veils of expressions of

degrees were lifted and the face of the Absolute Existent became manifest, and all the orders that are related to our individuated existences return back to Him. For example, like the Divine revelations, which are conditioned by our manifestedness after being expressed in our recent beings, and like the Divine qualities, knowledges of Lordship, qualities of servanthood and other actions and characteristics which were fixed in our beings in consideration of their manifestation in our manifestation now all return to Him and become related to Him. Consequently, He becomes the Last because the orders of revelation and manifestation and the orders of the differentiation of the Names all return to Him. 'There is no Divinity except Him.' (*La ilâha illa hû*). Indeed God is the Last in the essence ('*ayn*) of His Firstness, and He is First in the essence ('*ayn*) of His Lastness. That is to say, as He is the First by being the beginning of expressions when the Absolute Being was still in the Ipseity of Absoluteness, the fact that He is the Last by being the returning of the orders of differentiations back to Him is not an added order to the Absoluteness of His Ipseity. Rather, 'He is He' (*huwa huwa*) and His being the First and the Last are relative orders.

And He is the Last, exactly the same as His Firstness, and He is the First, exactly the same as His Lastness. Therefore His Lastness is exactly the same as His Firstness, and His Firstness is exactly the same as His Lastness. But because our being needy of Him is in His Essence, He is referred to as the First and the Last, and because He is the Essential Richness-beyond-Need, He is truly the Eternal and Ancient. And He is the First (*awwal*) and the Hidden (*bâtin*) in the non-expression (*la ta'ayyun*), and the Last (*âkhir*) and the Apparent (*zâhir*) in the expression (*ta'ayyun*), and then there is no other than He.

Then let it be known that indeed God qualified Himself as both Manifest (*zâhir*) and Hidden (*bâtin*) and brought into existence the universe of the Unknowable (*ghayb*) and Witnessing (*shahâdah*), so that we comprehend the hidden through our own non-existence (*ghayb*) and (that we comprehend) the manifest with our own witnessing. According to this consideration, our recent existence is also of the universe. Our *ghayb* is spiritual, our witnessing is material. We comprehend the hidden with the spiritual powers and source of the *ghayb* centred in our interior, and we comprehend the manifest with our bodily material powers of vision. That is to say, we comprehend the manifestation of God by virtue of the place of revelation in the degrees of manifestation of the immanence. No-one can understand something except to the degree of what there is in him of that thing. Consequently, we comprehend the hidden by means of the *ghayb* in us, and the apparent by means of the witnessing in us.

(God) also qualified Himself by Agreement (*riḍā'*) and by Anger (*ghaḍab*), and brought into existence the universe of fear and prayer so that we fear His Anger and pray for His Agreement. God brought about fear in us so that we progress from that to Anger; in the same way He brought about prayer in us so that we progress from that to Agreement. (God) also qualified Himself in that He is the Beautiful (*jamīl*) and Possessor of Majesty (*jalāl*), that is to say, He said *dhul jalālu wa-l ikrām* (Possessor of both Majesty and Generosity). (He) created us according to both awe (*haybah*), (grandeur) and intimacy (*uns*), so that we acquire awe from His Majesty and intimacy from His Beauty. Awe is acted upon from the quality of Majesty until we comprehend the Beauty of God.

Now know that God, by the transcendence of His Ipseity and by the state of His Unknowableness, is transcendent from relativity and from all considerations and relations and qualifications, and by virtue of His Essential Absoluteness He is without any consideration of expression or non-expression and one cannot transcend Him as the First and the Last, and the Manifest and the Hidden. But He is Interior by virtue of His Absoluteness and He is Majestic beyond any consideration of being the beginning or end, or of being encompassed as Interior because of the high honour of the veil of the Unknowable. There is Majesty for Him but that is by virtue of His Self-Expression in the First Self-Expression which in fact is the key of the keys of the Unknowable, and it is also the beginning of the expression of established expressions and relationships of the Ipseity. He is Manifest and Beautiful because He effused being to the essences of non-existence and to the relationships of the Ipseity which were in annihilation and non-existence in the Ipseity of Uniqueness, and liberated them from the distress of the constriction of non-existence through the rigidity of Majesty and bestowed on them a kind of existence. Consequently, for the Essence which was One through the reality of Oneness there manifested a secondness through the First Self-Expression, and the One Essence, due to His Presence of Majesty, predominates over the essences and the otherness and with the zeal of His Singularity shows anger over them, and by virtue of His Presence of Beauty and the First Self-Expression the one 'ayn comes into agreement with each individuated receiver, and with each differentiated received according to the agreeableness of each one's particularity and inclination, and according to each desert and capability, He reveals Himself and becomes intimate to it. And it is like this for all that relates to the High and all by which He is named. And it is like this for all the qualities and Names of God which belong to God and by which God is called.

And then He interpreted the two (opposing) qualities as two Hands

which He turned towards us, from them to create the Perfect Man, as his total immanence collects together the realities of the universe and its singularities, and the universe is (thus) of witnessing, and the Viceregent hidden. Then God interpreted the above-mentioned complementary and opposing double qualities as two Hands which brought about the creation of the Perfect Man through those two Hands facing each other so that he makes of him His Viceregent. What is meant by the two qualities is the quality of God and the quality of the universe. The quality of God is Agreement and Anger and Beauty (*jamâl*) and Majesty (*jalâl*) and other effective qualities of action of the necessarily-so which the image of God contains, whereas the quality of the universe is fear and pleading and grandeur and familiarity, and other qualities such as the qualities of receptivity of action and effect and possibilities which the image of the universe contains. The Shaykh is quite clear on the subject and says that what is meant by the two qualities is the two Holy Hands and what is meant by the two Hands is the image of God and the image of the universe. Then he explained this by saying that there is nothing but the Essence that totalizes between the two images, the image of God and the image of the universe, which are no other than God Himself. Some people of completion interpreted the two qualities as Beauty and Majesty, but Beauty and Majesty are Divine qualities. When the two Holy Hands of the image of God and the image of the universe turn from God Himself towards the creation of the Perfect Man, all the qualities of action and reception of action which were in the two Hands became reflected in the Perfect Man and with their orders and effects the Perfect Man became manifested. Because of these two Hands, for the one Hand, Grasp (*qabad*), Expand (*basat*), Forbid (*man'*), Bestow (*'ata*), Elevate (*raf'*) and Place (*wad'*), and other qualities of action of the necessarily-so, are resultant, and for the other Hand, Grasping (*inqibâd*), Expanding (*inbisât*), Fearing (*khawf*) and Pleading (*rijâ'*), and other qualities of reception of action of possibilities, are resultant. We are brought about according to the image of God and the image of the universe, and the determinations of the qualities of creatural receptivity of action of plurality, and the Divine qualities of action which are covered and held in the two Hands, became manifest to us.

In Adam became manifest all the realities of predominance of Majesty and Subtlety of Beauty, also all the powers of the self and the powers of darkness, and the nature of spirituality and the nature of light, and the mystery of transcendence and of relativity, and of expression and of non-expression, became completed in him and with him, and Adam became the most total, most complete and the most perfect of immanence, and the largest and the most general and the most elevated place

of manifestation, because the Perfect Man collects in himself the realities and individualities of the universe. In other words, He turned to the creation of Adam with both His Hands to make him His Viceregent over all His creation, because Adam collects the individualities and the realities of the universe. Since it is necessary that the Viceregent of God should be according to the image of He whom he represents, it is equally necessary that he be according to the image of the universe of which he is the Viceregent, so that there results generally effusion and reception of effusion.

Adam is suitable to the place of manifestation of the collectivity of the Divine Names by the collectivity of singularity of his spirit, and by the parts of his existence, and the plurality of the singularity of his members, he is suitable to the universe. The universe becomes apparent and witnessed and Adam becomes interior and unseen. When the realities of the universe are united in Adam, Adam becomes manifest and the universe becomes interior. The universe is the witnessed and the Viceregent is the unseen. The apparent images of Adam are the realities of the universe and his interior image is the Divine Image. Adam is the image and manifestation of the universe and he is its spirit and its interior. And Adam, with respect to God, is the image of God and His exterior, and God is his spirit and his interior.

Know it like this, the Viceregent should necessarily be according to the image of the one he represents. That is why God created Adam in His own Image and created the universe in the image of Adam. The universe is the image of the chaptering of the emergence of Man, and Man is the image of the singularity of the collectivity of that emergence. The image of the chaptering and plurality is the veil and manifestation, and the collectivity of the singularity and the totality of oneness is the unknowable and the interior. The image of chaptering and plurality becomes the universe of witnessing, and Man which is the image of collectivity of uniqueness is the spirit and the heart and the mystery and the interior and the kernel of the unknowableness of the universe.

Because of this mystery the Sultan is veiled from the people because the Sultan is the viceregency and the Viceregent is the spirit and the spirit is unknowable. Therefore the Sultan is invisible in the universe, just as the kernel is hidden within the skin. The veiling is most in accordance to his honour and grandeur. Again it is also most appropriate for the protection of the rights of servanthood and the good form of obedience of the subjects.

And by this he hid, (and in certain copies:) the Sultan is hidden, and the *haqq* qualified Himself with veils of darkness and these are the elemental bodies, dense and of light, (and in certain copies:) and these are the bodies

of Nature and these are the subtle spirits, and the Prophet said the universe is between the dense and the subtle, and it (the universe) is the same as its veils for itself. God qualified Himself with veils of darkness which are the bodies of the nature of the heavier creatures, and He also qualified Himself with veils of light which are the subtle spirits and intellects and beings and the universe of order and the universe of innovation (*ibdâ'*). The Prophet said: 'Indeed God has 70,000 veils of light and darkness.' Veiling and veils are the necessary consequences of ruling and vice-regency, and the Viceregent who is the place of manifestation of the Divinity is veiled by 70,000 veils of light and darkness.

The universe is between the subtle (*latîf*) and the dense (*kathîf*), that is to say, it is subtle through that which is spiritual and light, and dense by corporeality and darkness. Now, as the universe happened between the subtle and the dense which is between the spirit and the corporeality, the Being of God became expressed, flourishing in the infinite pluralities and universes of the subtle and dense. And each of the universes became a veil for the other; the dense is veiled by the subtle and the subtle is veiled by the dense. Consequently, the being of the universe is a veil for itself and cannot comprehend God from behind the veils of density and subtlety because there is no portion for the universe in the Necessarily-so-ness (*wujûb*) of the Ipseity. Thus the universe by its own self is the veil to its own self, because God is veiled by veils of light and darkness, and the being of the universe is between light and dark and subtle and dense, and since the universe with all its realities and singularities and subtleties and densities by way of chaptering is a veil to the face of God, it is the closest way for the universe to be a veil to itself. Consequently, the angels, which are a part of the universe, became veiled by their own selves, and they did not witness the collectivity of Adam.

And it (the universe) cannot comprehend God like His comprehending of Himself. It does not diminish in the veil which does not ever lift with its knowledge that it is different from its Creator due to its need of Him. But it has not the satisfaction in the Necessarily-so-ness of the Essential Being which is Him, the Being of God, which it does not comprehend ever. And God does not ever diminish from this unknown reality of knowledge of taste and witnessing, because for the recent there is no place in this (the Necessarily-so-ness of the Essential Being.) Thus the universe cannot comprehend God like God can comprehend Himself because, as we have seen, the being of the universe is the veil to its own self. Consequently, because of the veil, nothing can comprehend and the universe is never beyond the veil, and the veil is not removed from it, as long as the universe knows that it is differentiated from that which brought it about, because it is dependent for its being on the one who brought it about.

In other words, as long as the universe knows that it is differentiated from its Creator by being dependent on the Creator, and knows that it is differentiated from the Creator by His Richness-beyond-Need because the knowledge of the dependence of the existence of the universe upon the Creator necessitates the knowledge of the Richness-beyond-Need of the Creator, consequently, as long as it has knowledge that it is differentiated from the Creator by its dependence on Him, and that the Creator by His Ipseity is Rich beyond Need of it, the veil will not be removed from it. The other face of this is that the universe cannot comprehend the reality of the Necessarily-so-ness of the Being of God because it knows that, in being, it is dependent on the Being of the Creator, and the knowledge of its dependence on the Creator becomes the knowledge that it is different to the Creator. Consequently, the universe becomes eternally veiled by otherness. But if the universe had known that the essence which is veiled by the veil of otherness is the same as that which is other, the veil which veils the essence would have been removed. But the honour of otherness necessitates otherness. The universe, not having been qualified by the Necessarily-so-ness of the Ipseity, cannot comprehend God by the Necessarily-so-ness of the Ipseity. Consequently, God is never removed from being veiled by the universe, and the universe which is between the subtle and dense is never removed from being veiled by its self from God.

And God did not collect Adam between His Hands except to honour him, because God does not effuse the totality of the Divine Perfections which are particular to the collectivity of the singularity except those two qualities which have been mentioned, which are the collectivity of the singularity of the two Holy Hands, which means that Adam has been honoured by the Divine collectivity and was created from between the two Holy Hands.

And because of this He said to Iblis: 'What prevented you from prostrating yourself to that which I have created with both My Hands?' And in connection with this, God said to Iblis, who is a portion of the universe: 'What prevented you from prostrating yourself to that which I have created with both My Hands?' Now, as the totality of the Divine Perfection of Man happens in the totality of the Uniqueness, consequently the effusion of the perfections happens from the singularity of the collectivity of the qualifications of the two Holy Hands. And the perfections, which arose in the two Hands, increased by collecting in Adam, because in Adam, who is the collection of the totality of realities, that which the assembly of the totality of reality of uniqueness bestows is that the assembly of the total of each reality from the realities of both Hands be manifest in him. That is why admonition was directed to Iblis

when he refused to prostrate himself to Adam, because Iblis is a power and a portion of the universe and what was necessary for each power of the natural and spiritual powers is that they should submit to the determinations of the one who possesses the totality between the two Hands, and they should obey him and conform to him. But the reality of Iblis, by his nature and by his reality, is in opposition to the reality of Adam because the reality of Adam is the image of the manifestation of the uniqueness of the totality of the Divine and immanental totalities, and that is why God collected Adam between the totality of both Hands.

The reality of Adam, which is intimacy (*insâniyyah*), necessitates equilibrium (*itidâl*) and good measure and also necessitates lack of exclusivity in partial expression, and collectivity between Absolute Transcendence and Oneness and between devolvement and non-devolvement. The reality of Iblis is the image of partial 'I'-ness (*an-âniyyah*), and of the deviation from absolute certainty (*yaqîn*), so that he is conditioned by self-aggrandisement and appearance and self-exaltation, and this reality necessitates the company of fire which has ascendancy over the other elements. Consequently, there came about animosity and opposition in the universe of images due to the opposition to reality. Furthermore, the emergence of Adam and Iblis is in opposition to each other, because of each one's greater portion. The greater portion in the emergence of the humankind is water and earth, and water and earth with their realities and images and powers and spiritualities bestow many qualities, like leniency, obedience, reception, conformity, belief, perseverance, dignity, friendship, quietude, humility, servanthood, self-deprecation, knowledge and gentleness. In the emergence of Iblis the greater portion is fire, and that, with reality and images and spiritualities, also necessitates elevation, self-aggrandisement, pride, malice, deception, domineering, compulsion, covering up, defectiveness, malice and envy. In short, fire, which is in the emergence of Iblis, necessitates self-aggrandisement and elevation, and not humility and prostration. Prostration (*sujûd*) is the quality of the earth, and self-aggrandisement is the opposite of prostration. To expect Iblis to prostrate himself is impossible. The reason why he was ordered to prostrate himself was his trial so that the mischief in his character become apparent. But in no way is prostration possible for him because there is complete opposition between his reality and prostration.

And he, Adam, is no other than the same thing as the collection of the two images, image of the universe and the image of God, and these are the Hands of God the High. And the Iblis is a part of the universe and this collecting did not come about for him. It is not that God collected Adam between His two Hands or created Adam with both His Hands, except

that it is the same thing as collecting Adam between the two images of the image of God and image of the universe, and the image of the universe and the image of God are the two Hands of God. This is the wisdom of the fact that the two Hands are the image of the universe and the image of God. Because the image of God is the image of the collectivity of the qualities of Lordship and Divine Names, the Divine Names and qualities of Lordship are effective and active, and because of this they are bestowing Hands. The image of the universe is the image of varieties of the collectivity of immanence; therefore the images of the immanence are effected upon and acted upon and because of this they are receptive and taking Hands. It is rather that for God, like there is Anger and Agreement, there is the complementary opposite of bestowing and the complementary opposites of taking and giving, like His words in the Quran: 'Indeed God receives the total regret from His servants and takes the alms.' For the universe also there are the qualities of action, because it is through the qualities of receiving action of the universe that God's qualities of action become realized. Therefore, when He collected Adam between the qualities of action and the qualities of receiving action and formed the image of Adam, Iblis saw in Adam only the qualities of receiving action and did not see the qualities of action and did not know that the qualities of reception are equally Divine qualities, because receptions are from the Most Holy Effusion. And since Iblis was a portion of the universe, there did not result in him the Divine collectivity which resulted in Adam. Iblis did not see in Adam the images of the Divine collectivity, but only saw, because of his own constitution, some of the images of the universe. That is why he turned treacherous, and because of the perfection of Adam and the determinations of the image of the collectivity of uniqueness he gave Adam the short measure.

Now know it like this, that individuating (*ta'ayyun*) is above the individuated (*muta'ayyin*) and covers it, but the situation is that individuating does not persist, because in the veiledness of each individuating, the light of the essence (*'ayn*) of that which is individuated burns up the individuating. Consequently, God becomes the individuated and praiseworthy (*maḥmūd*), and the act of individuating becomes confounded and banished. A person who observes another order behind the individuating from which the individuation comes, observes the reality in the veil, and the person who does not see other than the veiledness of individuating is veiled by the individuating, because individuating is a veil to its own self and that person can never observe the essence that is individuated, and is veiled like the back of a mirror where the image never appears. Because of this, each individuation claims for itself an 'I'-ness by which it is veiled from another, and even

perhaps from the essence of itself and from the essence of the total where the presence of the total is veiled. Thus he becomes deprived of the knowledge of the presence of the total, and thus is banished from the Divine Oneness and the singularity of Man.

It is because of this that Adam was the Viceregent. Adam became Viceregent because God collected Adam between these two images, that is, between the uniqueness of the collectivity of the realities of necessarily-so-ness and the uniqueness of the collectivity of the realities of immanence. Therefore, for Adam resulted the degree of the total of the total, and it is because of this that Adam became Viceregent, since it is necessary for the Viceregent to have the collectivity of the image of God and the image of the universe, and not because the order of viceregency is the mystery of the two images of the truly existent.

If he were not manifested in the image of that to which he was the successor, he would not have succeeded to it (viceregency), and if there was not in this all that the subjects, over whom he was made Viceregent, require, he would not be a Viceregent to them, because they depend on him (the Viceregent). If Adam were not manifested with that image of God by which He made him His Viceregent, that being the universe and parts of the universe, Adam could not have become Viceregent. And he could not have been Viceregent if the totality of the things that the subjects over whom he was made Viceregent demanded of him were not present in him, because these subjects depend on the Viceregent through the reality of the emergence of this same Viceregent by virtue of the collectivity of each of the realities of uniqueness, and therein the Viceregent is an isthmus between one of the realities of the reality of the Ocean of Necessarily-so-ness and the reality of its place of manifestation from among the realities of the Ocean of Possibilities. And this is his throne and the reality of his necessarily-so-ness is spread over this.

It is impossible if he were not with what each thing needs of him. Unless this is so, he cannot be Viceregent for them. Viceregency would not be true except by the Perfect Man. It is impossible for Adam to be Viceregent over them if he were not present with what each thing needs of him. That is to say, Adam must necessarily be present with each thing that the universe needs from him, so that his viceregency be true. If the Viceregent did not manifest with the Divine Image, he would not know God with all His qualities, and his order would not be prevalent and his determination would not be effective if he did not manifest with Lordship and the determinations of the totality of Divine Names. Consequently, since he would be short of the degree of viceregency, his subjects would not obey him. If he did not appear with the images of the universe, what his subjects, which are parts of the universe over which he is Viceregent,

needed and demanded of him would not result from him at that level. Consequently, their education and their precautions would not be possible for the Viceregent. In this way also, his viceregency would not be true. Adam, only, is deserving of the viceregency because he is the uniqueness of the collectivity of the image of the universe and the image of God.

When God collected Adam between the happiness of both His Hands, together with the totality of munificence which is the total complete and perfect requirement, and spread over the Throne the reality of the uniqueness of the collectivity of human perfection and the reality of the uniqueness of the collectivity of necessarily-so-ness, then Adam became manifest with the Divine Image. The abundance of spiritual, corporeal, heavenly and earthly munificences which were present and treasured at his level within the treasuries, and within the treasuries of the treasuries, were sent to the heights of Lordship and to the universe of the lowest existents. In short, the collectivity of the realities of the necessarily-so and Divine relationships of Lordship became apparent totally in their places of manifestation, and the places of manifestation of the totality of the creatural realities equally became apparent with chaptering and discrimination in the degrees of vision and places of reflection which are spiritual, symbolic (*mithâl*) and natural. The manifestation of the reality of necessarily-so-ness and the manifestation of the creatural realities in the Viceregent is total and unique and perfect manifestation. And it is not as if each manifested in the totality of places of manifestation, because the totality of these is not the total of the totality of these. There is not a letter nor a word in the Ocean of the Necessarily-so and in the Ocean of Possibilities if it is outside the perfection and superlativeness which is particular to the Man, whereas in the Perfect Man it is most perfect and most superlative. How wonderfully perfect Man would be if he knew the value of this and did not go against it, and remained necessarily in the centre of the reality of balance and was realized with the reality of absoluteness in the collectivity and perfection, and it is due to this consideration that the viceregency is not true for any portion of the parts of the universe but only for the Perfect Man who collects the collectivity of the image of the universe and the image of God. God built the apparent image of the Perfect Man from the realities of the universe and its images, which means that the appearance of the Perfect Man is according to the images of the universe and the realities of the universe. In consideration of appearance, the image of the universe is prior to the image of the humankind, and the image of the body of the Man is composed of the realities of the universe, and the image of Man became manifest with the images and the realities of the universe, as well as their

singularities and particularities. Because of this, from the First Intellect to the last variety of the immanential existents, there is not an atom from the atoms of existence which does not have its equivalent existing in the Perfect Man, but by virtue of reality and degree, the universe is according to the image of Man, and the relationship of the reality of the ipseity of Man to the reality of the universe is like the relationship of the original to the copy.

His apparent image emerges from the realities and the images of the universe, and built his interior image according to the image of the High, and it is because of this that he (the Prophet, S.A.) said (in the *ḥadīth qudsī*): 'I become his hearing and his sight', and did not say: 'I become his eye and his ear' and he differentiated between the two images. God created the interior (*bâṭin*) image of the Perfect Man in His own Image because the interior of Man is according to the images of the realities of the totality of the Divine Names, like Life, Knowledge, Power and Will, which are eternally and for ever images of God. The interior of the Perfect Man is according to the image of God because God created Adam according to His own Image, and his exterior is according to the image of the realities of the universe and the exterior of the universe. The exterior is itself the place of reflection of the interior, and the interior is expressed in the apparent by virtue of becoming manifest.

Because the apparent image of the Perfect Man is according to the image of the universe, and his interior image is according to the image of God, the Prophet commented on the *ḥadīth qudsī* that He, God, said: 'I become their hearing and their seeing', and that He did not say: 'I am their eyes and their ears.' Hearing and seeing are the qualities of God who is Hearer (*samī'*) and Seer (*baṣīr*). Hearing and vision are interior (*bâṭin*) but the eye and the ear are apparent parts of the servant. In this way the Prophet differentiated between the interior image and the exterior image and relegated the interior of the Perfect Man to the Divine Image.

What is meant by the apparent image of Man is not his corporeality, but rather perhaps the body and spirit, and the intellect, and self, and powers and meanings and qualities other than these to which it is suitable to apply the term 'creatural' and 'other than God'. Thus the form which is a collection of all these is the apparent image of the collectivity of the Perfect Man by which he is the image of the universe. That is why he is referred to as the small universe due to his apparent image, and not due to his interior image. And from the differentiation of the two images in the *ḥadīth* it is obvious that for the hearing and vision each of these is a spiritual or Divine reality for the self or for the spirit, whereas the eye and the ear are organs of seeing and hearing and are related to the

person who is conditioned by these tools. But God's hearing and vision are what God is called by and are not dependent on tools. Yet, though this is the best way to explain to the general public what belongs to the Dearness ('*izzah*) of Lordship, yet in all the tools and users of the tools what there is of attainment belongs to God by origin because of general revelation in the image of those who are able to attain. Thus He is in every existent in the universe to the degree of what that existent has demanded of Reality. That is to say, in Adam the manifestation of the image of God appears with totality and collectivity and uniqueness, and in each of the existents in the universe this is so according to the reality of the demand of that existent. Thus He is apparent in every part of the universe and therein is expressed as necessitated by the particularity and collectivity of that portion and by the aptitude of the reality of that portion. Consequently, in relation to God, the appearance of God is equal in each, but according to the particularities of the realities of the universe it is different. But for any one of the parts of the universe there is not that which is collected for the Viceregent, because in him, due to the largeness of receptivity and collectivity of his interior, the appearance is total and collective and appertains to God and the Creation and collects the manifest and the hidden. Consequently, due to the width of his ability of reception this collectivity is not possible for any other person.

And it is thus He is in every existent in the universe to the extent of what this existent demands of this Reality, but there is not one except the Viceregent who has the totality, and he did not attain it except by the totality. If it was not for the fluency of God in the existents because of that image, there would not have been an existence for the universe. Adam became the foremost to attain the degree of viceregency only through the totality, that is to say, Adam attained the viceregency by being distinguished among the parts of the universe, having the image of the totality of the universe and the image of God. It is true that all the parts of the universe are the places of manifestation of God, but the manifestation in them is proportional to their partial receptivity, and if God had not been fluent in the existents with the uniqueness of the collectivity of the Divine Image, there would have been no existence for the universe, because the universe which is possible is the being of the image of God from the universe of non-existence ('*adam*). If, in the images of non-existence, God were not manifest by His image which is existence, the totality of the universe would have remained in non-existence. Yet, as it is, the existence of the universe is due to the flowing of the image of God in all the collectivity of existents. If the realities of the objects of Total Intellect, like knowledge and life, had not been, there would not have

been any determination apparent in the essential existents. In the same way, had there not been the fluency of the Divine Image of God in the existents there would have been no being for the universe.

Just as indeed if it were not for such as the total intelligible realities there would not have manifested a determination in the individuated existents. The Shaykh, may God be pleased with him, has explained the attachment of the universe to God and he has explained the manner of the manifestation of God in the universe, having affirmed the manifestation of the total order with all its determinations and effects, in the essential existent and the rules of the connection of these with the essential existent. Then he expanded by explaining the connection of God to the parts of the universe and their need of God in their existence. Then he explained that the universe needed the fluency of the image of God for its existence and that without that it could not be qualified by being, and the impossibility of manifestation of determination in the essential existences without the realities of the objects of Total Intellect. And at the level of the non-existence of the total realities, the non-existence of determination in the essence is similar to the fact that the existence of knowledge in a person is dependent upon absolute knowledge which is of the total order. Had there not been absolute knowledge which is total order, there would not have been a knower, and it would not have been true to predicate of anyone the quality of knowledge. Thus each relative existent in its existence is dependent upon the existence of God, and is dependent on the fluency of His image.

It is from this Reality that comes the dependency of the universe upon God for its being. From this reality, that is to say, from the reality of the fluency of His image in the existents, there resulted the establishment of need of the universe for God in the existence of the universe. In other words, the existence of the universe became needy in its existence of this reality, because if there had not been the fluency of God by His image in the existents, the universe could not have been qualified by existence. But as the universe in its existence is needy of God's existence, God's existence in the place of manifestation of the universe is also in need of manifesting with Lordship. But it is in the place of manifestation of the universe that God's Lordship becomes realized, just as Divinity is realized by the worshipper and creation is realized by the creature. By way of mutual relationship, both God and the Creation, each of them, became in need of the other.

**Everything is in need, everything is not without need,
This is the truth itself and it is plainly said,
If I mention One which is without need**

**Then you will understand what we mean by our words,
Everything is tied up with everything and there is no separating,
So take (the truth) from what I have said.**

Neither the universe nor God is rich beyond need of each other. The universe is dependent on God by being, whereas God's dependence on the universe is not by being but simply in the realization that the realities of the necessarily-so and the relationship of Lordship have their place of manifestation in the universe. Had there not been fluency of the image of God in the existents, the universe would not be qualified with being, and had there not been a universe as a place of manifestation, God could not be qualified with Lordship. The universe's need of God for being and God's need of the universe in manifestation is the truth and we have said it clearly and without allusion. The Lordship of the Lord being realized in effect, its need of the servant is not the same as the servant's need of the Lord, because the servant's need of the Lord is in its being, and the Lord's need of the servant is of relationship and non-existence. But when the fluency of God and His image becomes manifest in the mirrors of the innumerable essences of the realities of the universe, and when the universe becomes realized in existence in the mirrors of the essences, that which is manifest with its image is God. Consequently, God has no need of the universe; rather perhaps by the image of the Name Interior (*bâtin*) becoming apparent, there happens to be a need for the Name Apparent (*zâhir*) which by being manifest in the mirrors of the essences of non-existence becomes relative, and the Name Apparent receives effusion and succour from the Name Interior. According to this consideration, the need is among the Names. The need of God for the universe is simply a manner of speech only at the level of this group, and it cannot be that God is in need of it, since, if it were not for the fluency and revelation of God in the realities of the universe, the universe would not even be qualified by existence. For a person who observes the Essential comprehension of God prevailing over the Divine Presence and the Immanential Presence, it becomes completely clear and known that there never is any need. If you are going to recall personally the Rich beyond Need, who has no need, that is, after knowing that God by His Ipseity is Rich beyond Need from the universes and is transcendent from any need, you consequently recall Him as Rich beyond Need in His Essence, then certainly you are knowledgeable of the fact that when we said that everything is indeed in need, that what we mean by need has to do with the Names and qualities and not with the Essence, because God by His own Essence is Rich beyond Need from the universes and even Rich beyond Need of the Divine Names which are

the necessities of the universes. In other words, if I mention the Rich beyond Need, who has no need, you will know what we mean; that He is by His Essence Rich beyond Need of the universes. Both God and the universe, each of them, is one tied to the other and there is no separation for the one from the other. Take this from me and understand. God is tied to the universe since He manifests His Lordship with it and in it, and the universe is tied to God by its existence since it is existent through His existence and is in need of Him.

Know it like this, that the total Divine heavenly spheres consist of four heavenly spheres. The first of the heavenly spheres is the non-expression (*la ta'ayyun*). Another one is the heavenly sphere of the First Expression (*ta'ayyun awwal*) which is the heavenly sphere of singularity and the heavenly sphere of collectivity. The heavenly sphere of the First Expression is, in the Being of the Absolute God, like the heart in a man, and it becomes expressed first in the First Expression with the Merciful Ipseity (*nafs-er-rahmâni*), just as the human self becomes first expressed in the human heart. The heavenly sphere of the First Expression encompasses two great heavenly spheres. One of these is the heavenly sphere of the Divine Names and the qualities of Lordship which encompasses the heavenly sphere of the totality of the Divine Names, and this heavenly sphere is very high. The other is the immanental heavenly sphere and the heavenly sphere of the places of manifestation which encompasses the totality of the heavenly spheres of the places of manifestation of the immanence, and this heavenly sphere is the perigee. And of the heavenly spheres of the Divine Names, the heavenly sphere of each Name comprises the immanental heavenly sphere and is tied to the special heavenly sphere which is its place of manifestation from among the places of manifestation of the immanental heavenly spheres, and that Name's own relationship of Lordship and the image of its necessarily-so-ness is manifest therein, and that Name's private place of manifestation which is the immanental heavenly sphere is equally tied to that Name which is its private Lord by virtue of its need of the revelation of that Name in existence. Consequently, all the heavenly spheres of the Divine Names are tied to the realities of the immanental heavenly spheres which are their places of manifestation. The totality of the immanental realities and the heavenly spheres of the creatural places of manifestation are equally tied to the heavenly spheres of the totality of the Divine Names, and the meaning of 'Everything is tied up with everything' is this. In other words, the collectivity of the totality of the Divine Names is tied to the totality of the reality of the universe, and equally the collectivity of the totality of the realities of the universe is tied to the collectivity of the totality of the Divine Names.

Now that you have already been caused to know the wisdom of the emergence of the body of Adam, I mean his apparent image, and have already learnt the emergence of the spirit of Adam, I mean his interior image, which are God and creation, you have also already learnt the emergence of his rank, and that is the totality due to which he deserves the viceregency. You have now certainly understood from all this, the wisdom of the emergence of the body of Adam, and that I mean by the emergence of the body of Adam his apparent image. That is to say, you have certainly learnt from what has been said before, that the apparent image of Adam is the image of the singularity of the collectivity of the realities of creatural manifestation, which is by way of incatenation of the order down to the last degree of variety of all existence from the Total Intellect. And equally, you have now certainly learnt the wisdom of the emergence of the spirit of Adam, by which I mean the interior image of Adam, which is the image of the singularity of the totality of the Divine Names. He is God (*ḥaqq*) and the Creation (*khalq*). Adam, by the images of his interior, is God, and by his manifested image, the creature. And you have certainly learnt the degree of the emergence of Adam. His degree is that collectivity by which he has deserved the viceregency. In other words, you have learnt the degree of the emergence of Adam which is the collectivity of the image of the universe and the image of God, and he becomes worthy of the viceregency by virtue of his collectivity between the two images. Through his interior image he takes from God, and by his manifested image he refers it to the universe and therein preserves it.

Adam is one person (*nafs*) from whom has been created this human genus, and that is by His Word, and His Words are: 'Revere your Lord and bring what manifests from you for the safeguarding of your Lord, and bring that which is interior to you and that is your Lord which is safeguarded for yourselves.' Adam indeed is one person (*nafs*) from which has been created this humankind. Know that Adam is the manifestation of the singularity of the totality of all collectivity and in the degrees of manifestation he is the first of the last because the images of different existences have ended with him, and the images of the humankind have been opened with him. Adam, considered from the side of the Divine Image, is like human beings, and because of that he is known as the Father of Man. When Adam became the manifested image of the uniqueness of the totality of the collectivity of the Divine and immanent collectivities, he became the first image of the uniqueness of totality of collectivity between the immanent realities which are qualified by effect and by being receptors of action, and between the realities of the

necessarily-so which are qualified by action and being effective. And this is His Word.

The fact that Adam is one person (*nafs*) is proved by God saying: 'Oh you people, revere your God who has created you from one person (*nafs*), and created from that his wife and spread from these two many men and women.' This shows that Adam is the origin and the source of emergence of the numerous variety of human beings, because one is the origin of number. And since what is meant by Adam is the coming into existence of the Viceregent, the most perfect between the total and the partial, it means that God emanated from this one origin the image of the totality of the singularity of all the realities of receptors of action, and that image He called 'Eve'. 'Eve' (*hawwâ*) is the plural of *hawaya* which means 'uniting'. He produced her according to the image of Adam and according to his natural disposition. Therefore she is from the left side because the spirit is from the right side, and from this truth it became allegorically related that she was created from his curved rib. Because in manifestation curvature is of the reality of Nature. In short, God manifested from these two parents the images of the totality of the collectivity of all the realities of the places of manifestation of humanity.

Inside Adam or inside Eve is the origin of the images of the realities of action and receiving action and that origin is the reality of the First Expression and the immanental realities. Eve, who is in the image of Adam, comprehends equally the First Expression and the realities of the activities of the Divine Names, and also contains the reality of the immanental realities, thereby including in herself the realities of the actions and the realities of the receiving of actions of the images of being. Consequently, as Eve is of this image, the qualities of action and reception of action, being in effect in her interior, manifested from her, and she gave birth in one generation to two boys and two girls for the purpose of reproduction. Revere God and safeguard what manifests from you for your Lord, and preserve for your own self that which is interior to you because that is your Lord, because the manifestation of Adam is from the totality of the universe of immanence—because of the veiledness of the universe, it is the place of collection of lacks and defect which is particular to the station of the immanence. If any action or predication which is ugly emanates from the man, relate them to the self, and it is necessary to safeguard the self for God. But if they are praiseworthy, attribute them to God and it is necessary to safeguard God for the self.

And it is indeed that the order is both blame and praise, and be the safeguard where it is blame and bring your safeguarding to Him in praise and you will be people of good form (*adab*) and knowledge. Order is both

blame and praise. Be the safeguard of God in the blame, that is to say in each thing where there is blame or shortcoming, attribute that to yourself and do not attribute it to God, and preserve the Lord in praise to yourselves. That is to say, in each thing where there is gift of good and help and praise, do not attribute that to yourself, but attribute it to God. Thus you become one of the people of good form, and people of knowledge. Do not be like those who attribute all shortcomings to God and all the accomplishments and praises to themselves, like those who say that had the Divine Nature not appertained to this it would not have been like this, thereby having adopted the shameful deeds which their own *nafs* aimed at they refer that to the Divine Nature (*mashî'a*), and if from their hands a little bit of good came they attribute to themselves all the expenditure of Divine Goodness.

The apparent image of Adam is according to the image of the universe, but due to the universe's density and due to its being veiled from God, the universe is the place where blame is collected, because shortcomings and blame are particular to the universe of possibilities. If the actions and characters and determinations emanating from the humankind are improper and deserve blame, due to custom or intellect or according to the law, the primary good form would be to attribute these, really and in good form, to oneself and not to attribute them to God, because that which emanates from God is absolute Goodness (*khayr*), which is the effusion of being. Impropriety and blameworthiness always returns to the domain of the possibilities and to the non-existence ('*adam*) which is on each side of the possibilities. And in the same way, the perfections and praise which are in oneself should be attributed to God because in reality they do refer to the Being of God. Consequently, the servant who follows the good form protects his own self for God by attributing blameworthiness to himself, and safeguards God for his own self by attributing the praises and the perfections to God.

But God says that all is from God. While this is so, the wisdom in attributing the praise to God and the blame to oneself is that shortcomings and blame are consequences of the imperious compulsion of the self to which the Name Misleader (*mudhill*) arrives. The action that is manifest in him by the imperious compulsion of the self is attributed to the shortcomings of the self, and the praises are attributed to God because the Divine Effusion, emanating from the Presence of the Name the Guide (*hâdi*) in the Absolute Being, descending on the place of manifestation of the Perfect Man therein becomes manifest with its original purity without any alteration due to the purity of the place and thereby is attributed to God. Consequently all is from God from the point of view of prolongation and help and effusion, but the blame,

because the place alters the Divine Effusion, is attributed to the place of blame, which is the self.

Then God the High showed him (Adam) what He had given into him, and this He brought about between His Hands; one Hand is the universe and the other Hand is Adam and his descendants, and made clear their degrees therein. Then God made Adam aware, that is He made him observe what He had given into him. That is to say, Adam, who is the totality of the image of the manifestation of the singularity of perfection of the Divine Man, together with uniqueness, was made to be aware of the mysteries of the places of manifestation of his progeny. And He brought this about between His two Hands. That is to say, God made Adam to be aware and to witness that which had been placed into him between His two Hands. One Hand is the universe; and this is the left one, wherein is held and witnessed the universe. That is to say, He showed the universe in detail in the left Hand which is the weaker, because the left Hand is the possessor of the qualifications of receptivity which are enacted from the Divine qualities. In the other Hand which is the right Hand, He showed Adam and the children of Adam, and by making him aware, He explained the degrees of his children. The right Hand's grasp is stronger because it is the possessor of the qualities of actions and Divine Names. In other words, that which is held in the right Hand is the Divine Image, and thus He made Adam witness the image of the totality of the collectivity of the singularity of the Divine Perfection, which is the places of manifestation of his progeny, and explained the degree of each one's portion of perfection of knowledge and gnosis of the Absolute Divine Reality according to each one's different way and variation of taste by which their degrees are distinguished.

When God showed in my mystery what He gave into this leader, the greatest progenitor, I brought in this book of that only that which was within the limits set for me, not what I knew of it, because for this the book is not wide enough, nor is the universe (which is) at this moment existing. It is of what I have seen that is put in this book as the Envoy of God (S.A.) limited it to me, the Divine Wisdom in the Word of Adam, and this is this chapter. When God made me aware in my mystery of that which this greatest progenitor was entrusted with, He made me witness the collectivity of the Divine Images of the perfect children in detail. I have recorded in this book, of all that I have observed and witnessed, only that amount which was limited for me. That is to say, having observed the realities of all the prophets, I have recorded here only so much as was limited and appointed to me by the Prophet when I was ordered to explain in this book the degrees and the tastes of the prophets. I have not recorded all that was made known to me of tastes and

mysteries that God has shown me because this book and the universe which is now existent is not large enough for all that because from the place of emanation of light of Mohammedian Sainthood the overpowering manifestation of the beauty of non-expression and the mysteries of the Absolute Unknowableness cannot fit into relativities and expressions, and the Divine knowledges which appertain to the Ancientness and the Presence of Necessarily-so cannot enter into the limits of the domain of possibilities and things that are recent. Thus, from what I have observed in my mystery and from what was given to me in this book as limited by the Prophet, the Divine Wisdom in the Word of Adam is this chapter.

Thus, of the bezels mentioned in this book, each bezel is one chapter. Of the degrees of human perfection the knowledge of each degree is sealed in each chapter, and because in each chapter there is engraved the singularity of the collectivity of knowledge and gnosis appertaining to one prophet, it is called a bezel, and that bezel is named with that Divine Wisdom. However, equally, other determinations are also Divine because this Wisdom which is this chapter comprises the Divine collectivity. That is to say, it explains the effects and determinations and manifestations of the image of the collectivity of the Divine Names, and the first of this collective Wisdom is Adam, and this Wisdom becomes manifest because of him. That is why this Divine Wisdom has been specified to the Word of Adam. The other faces are mentioned at the beginning of each chapter (*faşş*).

After this, the Wisdom of Breathing Out which is inspired in the Word of Seth. Then the Wisdom of Breathing Out (*nafathiyyah*) in the Word of Seth. Breathing Out is nothing other than the sending out and diffusion of one *nafs* and in this it is no other than the expansion over the receptive quiddities (*mâhiyyât*) of the *nafs-i-rahmân*, and this alludes to the Divine gifts and donations of knowledge that are thrown into (deposited in) the depth of the heart of Seth. That is to say, gain and the Divine gifts and donations of knowledge without instruction are realized in the Word of Seth because Seth means a gift of God, because Adam, to quieten his pain at the death of Abel, asked from the Presence of Munificence (*wahhâb*) a present, and God the High gave as a present to him, Seth, from the pure Munificence. That is why the Wisdom of Breathing Out is particular to the Word of Seth. It is because the knowledges of Divine gifts from their place of origin, which is qualified by being effusive, happened for the first time for Seth, and, with the private (*ladunî*) gifts together with spiritual knowledge and knowledge of the angels which are private to *taşarruf*, to spending and magic, with the signs and verses

and words and letters and names which are in the immanence, first descended upon him, and even his own body happened through the expansion and diffusion of the degree of effusiveness of the One Compassionate *nafs*. What is engraved in the gem, or the essence of the meaning of the heart of Seth, is the knowledges of the Divine gifts and presents of the Ipseity, and his other wisdoms and gnoses and his tastes and perfections constitute what this chapter has as a subject. That is why in this chapter the gifts and the Divine quiddities of the Ipseity, which come about with the expansion of the *nafs-i-rahmâni*, are explained. When God the High, Who, due to His Absoluteness and Transcendence and the Sheerness (*şarâfah*) of His Ipseity was not qualified by beginning and was not the place of emergence of any thing, then was the degree of the First *ta'ayyun*, which is the possessor of the totality of the devolvments and uniqueness of totality; and as this degree became special to the real Man; Adam, who is the greatest progenitor, became the image of that degree, and that degree is sealed by Adam. The degree which follows this is the expansion of the *nafs-i-rahmân* upon the quiddities and receptivities. It is the degree of effusion of being because it is qualified by being capable of effusion. Thus it became the place of emergence and source, and the Wisdom of Seth, who is the first born of the degree of effusion and thereby the manifestation of the first source or place of emergence, became the follower of the Wisdom of Adam.

Then the Wisdom of the Transcended Magnificat (*subûhiyyah*) in the Word of Noah. After this the Wisdom of the Transcended Magnificat (*subûhiyyah*) in the Word of Noah, and this Transcended Magnificat is realized in the Word of Noah, and this Wisdom has followed the Wisdom of Breathing Out in the Word of Seth because, as it was mentioned, the first degree of the Divine degrees, which is the beginning and the firstness of the *haqq*, is established, which is the degree of collectivity of singularity, and is followed by the quality of effusion and of being the source, which is the degree of the effusion of being and gift of being. The first of the receptivities of the Essential Divine Effusion is the universe of spirits. They are freed and cleansed of composition, shortcomings and the plurality of possibilities which are gathered from the intermediaries, and are thus the most complete of all existents. And the relationship of these to the Oneness of the *haqq* is much more determined than that of other things. Their tastes in the gnosis of the *haqq* is to transcend, render holy and magnify and praise the *haqq*, and their sole connection to the Person of the *haqq* is in this way. Because they are so removed from the determinations of possibilities, they qualified Adam with unworthiness and

shortcomings, and they were unable to understand beyond this anything further of the Divine Perfections, except in so much as they would benefit in their relationships and ties to the Presence of Oneness. And the effusion of being which they received is not tainted by the majority of the plurality of the determinations of possibilities by virtue of the fact that they are removed from the determinations of possibilities. Consequently, the knowledge and gnosis of these of the *ḥaqq* was short because of the *ḥaqq*'s removal from composition and plurality, and the incomparability of the *ḥaqq*, and that was because they are necessarily qualified by dependence. In short, the spirits are manifest with the quality of transcendence, and thereby tainted. When Noah became the first of the envoys, as the determinations of envoyship require as the very first determination of an envoy that he demand from his people the Unity of God and His transcendence from partnership or equality and contention, consequently the quality of transcendence prevailed over Noah and that is because he was the beginning of the manifestation of envoyship, and having received the determination of envoyship was the first of those who demand that God be known with Union, and consequently there manifested in Noah the qualities of firstness of the knowledge of the spirits and the qualities that receive the first of consciousness of the Divine Effusion, and thereby there prevailed over him anger against his people, and the state of zeal, when he saw that their inclination was to worship idols. So much so that with complete zeal, having related his people to oppression and shortcomings, he then prayed over them for their destruction.

Because the Divine Names had become realized by Adam and the Divine Image had become manifest by him, by virtue of the receptive essences the Divine Names and the plurality of the Names of the essences (*a'yân*) became effused in existence in their great number. From the time of Seth to the time of Noah, the lapse of time being very long and the time of prophethood being far between, the people of Noah took the several Names to be bodies, and having made idols in the images of these, called Wadd, Sowa, Yaghuth, Yauk and Nesr, applied themselves to the worship of these. By their adherence to the worship of the several divinities, which they produced from the several Names, they became veiled from the Unity of the *ḥaqq*. The praise and magnification of God and His transcendence from any shortcomings, which are the qualities of transcendence of the angels, became prevalent over Noah. Consequently, the Wisdom of the Transcended Magnificat was made close to the Word of Noah, and the Wisdom of the Transcended Magnificat became incumbent upon the Wisdom of Seth, because after the degree of effusion of being, the first things that become evolved are the pure

spirits whose taste for the knowledge of God is praise and magnification and sanctification. The first determination is the determination of collectivity. After that comes the degree of effusion of being, and after that comes the degree of the knowledge of sanctification. And because of all this, the determinations of the transcendence of God are imparted in this chapter.

Then the Wisdom of Sanctity (*quddûsiyyah*) in the Word of Idris. After this comes the Wisdom of Sanctity in the Word of Idris (Enoch). The Wisdom of Sanctity is established in the Word of Idris and follows the Wisdom of the Transcended Magnificat, and this is why Idris is mentioned after Noah although in time Noah is after Idris, because the quality of sanctity is in no need of the quality of praise and is a subsequent degree and is deeper and more intense even though in transcendence they are together. There is another meaning in sanctification, that it conjectures a finding of a way or access to the side of God if the qualifier in his sanctification is not aware of the aspect of lack. Between the act of transcending of God by Noah and the transcending of God by Idris there is a difference, in that Idris's taste is of the intellect and pure, whereas Noah's taste is of intellect and the *nafs*; because Idris was afflicted so that his spirituality was prevalent over his nature, and having been cleansed of the universe of bodily temperament (*mizâf*), humours and tempers, he went outside of humanity and mixed in with the angels and spirits, and for about sixteen years he neither ate nor drank and he did not sleep and he remained pure intellect, and with him the seventh heaven was made to ascend, and he entered paradise. Noah is contrary to this, because Noah is present with the taste of the *nafs* and taste of the spirit, and he married and that is why he had children and he is the second Father. The sanctification of Idris is more intense and that which is more intense is prior to that which comes later. This is why the Wisdom of the Transcended Magnificat was followed by the Wisdom of Sanctification, and the Wisdom of Sanctification was made close to the Word of Idris because that which results for Idris is the way of completion of sanctification. That is to say, it is due to his having been afflicted, and due to his being stripped of the shortcomings which were accidents, and of the mixing of elements and the sadnesses of nature, that the determinations of sanctification are therefore propounded in this chapter.

Then the Wisdom of Ecstasy and Rapture (*muhaymiyyah*) in the Word of Abraham. Rapture and ecstasy is the intensity of love, and the quality of ecstasy and rapture of love first became manifest in the high and

rapturous and ecstatic spirits to whom the High God revealed Himself from His Beautiful Awesomeness (*jamâl-i-jalâl*), and they became enraptured and ecstatic in the lights (*nûr anwâr*) of God and lost themselves from themselves, and they did not know of their selves and all that which is other than God, and over their creaturiality Godliness was revealed and was prevalent. Consequently, they were drowned and annihilated in the revelation. Secondly, the quality of ecstasy and rapture became manifest from among the prophets in Abraham because he was *khalîl-er rahmân* (he who has been interpenetrated by the Most Compassionate), and *khalîl* (he who has been interpenetrated) is the beloved (*ḥabîb*) which interpenetrates between the spirit of the lover, and interpenetration (*khillah*) is that love which interpenetrates in the beloved.

The love of God became prevalent over the *khalîl* until in God he became removed from his people and from his father, and in the way of God he slaughtered (or tried to) his son and for God he destituted himself from his wealth which was great and well-known. And with the prevalence of rapture and ecstasy and from the extreme strength of love he desired to see God in the manifestations of the stars because of the manifesting of light (*nûr*) in the stars. Then the stars went out and he looked at the moon and the moon went out, then he saw the sun set too. Then he said to his people: 'Oh my people, I am free from that which you associate', and then he said: 'My Lord, if you do not guide me I shall be of the misled people.' All this is due to his searching for the Beauty of the *ḥaqq* and due to the prevalence of ecstatic rapture over him, and at the level of the completion of the ecstatic rapture he passed away (*fanâ'*) from his own self, and the High God revealed Himself to him and he remained with God in the station of Totality (*jam'*) and Differentiation (*farq*), and knowing God to be in the places of manifestation of the heavens, spirits, earth and shapes (images) he said: 'I have turned my face to that which is the constitutor of the heavens and the earth (by the revelation of His Being and the fluency of His Ipseity) in the complete religion and in complete submission, and I am not of those who associate.' And it is because Abraham thus was in the Being of God and God was interpenetrated with him, and because from the strength of his ecstatic rapture he became free of all that was other than God and turned only to the Composer of the heaven and earth, that the Wisdom of Ecstasy and Rapture was given to him as successor in the order of this book.

The Shaykh (R.A.) made each quality close to one prophet. Thus, if he started with the degree which is the collectivity of all the qualifications, which is the Presence of Divinity, and he made that close to Adam wherein took place the completion of collectivity and encompassing, and

with the gifts of the Ipseity (as in the case of Seth) and of the Names for which there is priority because they are the sources, he makes this (Seth) to succeed (Adam), and if he then continues the succession with the qualities of abstraction and transcendence, it becomes necessary, for the degree of knowledge to become complete, that the degrees and the predications of the positive attributes (*ṣifât-i-thubûtiyyah*) and the places of manifestation of the humankind be mentioned; because abstraction never expresses completely the knowledge. Abraham (the *khalîl*) is the first mirror in which the determinations of the positive attributes of God were manifested. Thus Abraham is the one who has the degree of being characterized by the Divine qualifications, and is the possessor of the first interpenetration, because the positive attributes of God and the primordially of their appearance is resultant through him and this primacy is particular to the interpenetration of Abraham. That is to say, he vested the Ipseity with qualification by his truth, and for Abraham is manifested the manifestation of the first isthmuseity, and in the degree of possibilities (*imkân*) the totality of the determinations of the necessarily-so-ness became first complete through him. On the other hand, Mohammed is realized by the Divine qualifications and is the possessor of the last interpenetration (*khillah*), with which there is no veiling. In the first interpenetration the determinations of veiling are not lifted, because its necessities are that the individuations which are special from the *ḥaqq* and which are affected by qualifications, are in complementary opposition to the essential receptivities of otherness which are in reality the necessities of the receiver. The interpenetration of Mustapha (the Prophet) is other than this, because in this, juxtaposition or reciprocity or opposition is repellent because of the quality of manifestation of God and His quality of being hidden, due to the singularity of 'ayn (Essence) which is the Quiddity (*ḥuwiyyah*) qualified by both manifesting (*ẓuhûr*) and interiority (*buṭûn*). Because of this, the Prophet said of Abraham that he is the image of creation and loved his people. The difference between being characterized by a quality (*takhalluq*) and reality (*tahaqquq*) is this, that being characterized by a quality results from gain and work when it is not interpenetrated by quality. But the person who is characterized by a quality is the place for the predications of the quality and is the aim of the arrows of the effects of the qualities, and reality (*tahaqquq*) cannot be true by qualification except with the relationship of the Ipseity, which in that case is the decree where the person who is realized with the qualities is the mirror for the Ipseity and for the degree which has collected in it all the qualities, so that all the Names and qualities are depicted there by Essential depiction, and not a mirror by way of engraving for the Divine depictions. By virtue of the

fact that the positive attributes of God were first manifested through Abraham, the Wisdom of Ecstasy and Rapture was made to succeed the Wisdom of Sanctification, and consequently in this chapter the state of rapture and ecstasy is explained.

Then the Wisdom of the Truth (*ḥaqqiyyah*) in the Word of Isaac, where the Wisdom of the Truth becomes realized in the Word of Isaac. When the most intimate and special determinations of the qualities of impulsion became the impelling of plurality from the Unity of the *ḥaqq*, then by virtue of the destructivity of the qualities of impulsion, in relation to the Oneness, those existents which emanate from the *ḥaqq*, even though in degree of manifesting they are latter and more distanced, become the closest of the existents. These are the spirits. The positive attributes are opposed to this because the existents which emanate from God by virtue of the positive attributes are closer to manifestation, and with manifesting their realization is complete. It has been mentioned (before this) that the first person who bore the determinations of the positive attributes and who manifested with them was Abraham (S.A.). Thus it became necessary that his son, which is his consequence, should have apparent in his state the quality and determination of the universe of imagination (*khayâl*). Further, the universe of imagination is called *ḥaqq* (veridic) when it is considered that it fits exactly the event. Because of this, this Wisdom has been qualified by the secret Wisdom and was made special to the Word of Isaac, and the chapter of this Wisdom was made close to the chapter of Abraham because this chapter of Isaac is the extension of the universe of true imagination which in him and by him became corporeal and is suitable and exactly fitting to that meaning.

Now, know it like this, that the Shaykh (R.A.) did not necessarily follow the order of mirroring of being of the prophets mentioned in this book, even if the mention of many of them is in accordance with the order of their being; this is perhaps because he followed the indications of the closeness and the relationship of the qualities established between such and such a prophet, and also perhaps because he followed the indications of a certain prophet's extension of taste and his support from God. Nevertheless, arriving at this chapter, the relationship of the order of being is established, whereas in the whole of the *Fuṣūṣ* the order of representation is established as it has been annotated.

Then next is the Wisdom of Exaltedness (*'aliyyah*) in the Word of Ishmael. The Wisdom of Exaltedness is the determinator in the Word of Ishmael, and the Wisdom of Exaltedness became specialized to the Word of Ishmael because the High God honoured Ishmael with an upright,

faithful tongue, most exalted (*wa ja'alna lahu lisâna şidqin 'aliyyan*), therefore Ishmael is the place of manifestation of the Name 'aliyy, and the Name 'aliyy is one of the Names of His Ipseity. In another face the mystery of the specialization of Ishmael to exaltedness is related to the remainder of the children of the *khalîl*. Ishmael was like a prayer that contains the mystery of the Mohammedian completion, the relationship of which is total to the Ipseity of God. Isaac is like a prayer for the mysteries of the Names as the prophets are the places of the manifestation of those Names. And in the precious Quran the allusion to this is in the story of Abraham in the chapter of the Spider: 'We gave him as a present Isaac and Jacob and brought to their progeniture the prophethood and the Book', because each prophet is a place of manifestation of one of the Names from His Names. Here the 'Book' means the order which collects and contains in itself the law (*sharî'ah*). As Ishmael is the place of manifestation of the Most Exalted, and as the mystery of the Mohammedian completion is in this place of manifestation, he became related to exaltation and the Word of Ishmael became specialized to the Wisdom of Exaltedness, and the Wisdom of Exaltedness became successor to the Wisdom of Truth because it is more exalted, more total, more complete and more prevalent.

And then the Wisdom of Spirituality (*rûhiyyah*) in the Word of Jacob. What follows is the Spiritual Wisdom which is blown into the Word of Jacob. There are two faces possible in the attribution of the Wisdom of Spirituality to Jacob. One is that it should be read with the diacritical sign 'damma' and pronounced *rûhiyyah* because of a Quranic verse concerning Jacob: 'In that God has cleansed for you the religion, and in fact you will not die except that indeed you are Muslims.' This Wisdom is called the Wisdom of Religious Spirituality and in this the word has been mentioned according to religion and its determinations since there is a precaution and arrangement (*tadbîr*) in the establishment of relationship between religion and spirit due to the fact that the human emergence contains the precaution and arrangement between spirit and religion. Precaution and arrangement of the spirit is in two parts. One part is precaution and arrangement by intellect which requires to be characterized by the Divine Character, to be qualified by the Divine qualities and to be completed by other Lordly completions, so that there be no aim to research in the mirrors of temperament and *himmah* and good actions. The second part of the precaution, arrangement and condition of the spirit is the precaution and arrangement and conditioning of the body by the spirit and its looking over its good actions. This precaution, arrangement and condition includes in itself the precaution,

arrangement and condition of the spirit, and the precaution, arrangement and condition of Nature, from which is required the accomplishment of *baqâ* (remaining) in the best possible aspect. Yet it is maintained by some that this precaution, arrangement and condition is not directly the requirement of *baqâ* according to the best aspect, but rather that this happens to be submitted to and cared for through another order which is of a higher requirement, which is that of acquiring a nature and natural disposition. The precaution, arrangement and condition of religion is equally divided into two faces. One face is politics, especially in the 'mortgaged' state (this worldly state), which demands the preservation of the good function of the order of the universe. The second precaution, arrangement and condition (*tadbîr*) is to look at the result of orders and the order of generalities. In short, because there is a relationship between the spirit and the religion in precaution, arrangement and condition and emergence of the humankind, and as religion is considered to be like spirit, then the Wisdom which includes the determinations of religion is qualified by Spiritual Wisdom, and this quality of spirituality has been specialized for Jacob because the order of religion was prevalent over Jacob who advised his children by religion. On the other hand, one of the mysteries of bringing close the quality of spirituality to Jacob is this, that Jacob is like an example of cleanliness for the first sphere which is called the Divine Throne (*'arsh*) and is the first embodiment of the precaution, arrangement and condition of the throne of the spirit. Consequently, it was found suitable to mention the quality of spirituality here, and to make it close to Jacob.

The other face is this, that spirituality (*rûhiyyah*) is now pronounced with a diacritical sign of '*fatha*' on the letter 'r'. It became clear in the case of this prophet that what was exposed in Wisdom was that religion is obedience and in obedience there is true ease (*râḥah*), and in conforming there is for the spirit continuous eternal arrangement, since he who conforms to the orders of God and abstains from what is forbidden and entrusts his face to that of the High God, reaches a high degree and obtains endless ease. If it were according to this, then the Wisdom of the Spirit specialized for Jacob would be from this relationship. Since from the beginning of this book the very first awakening of the mystery of the conditions of the prophets in each order of the prophets and the firstness of each of these is mentioned, consequently as the quality of high spirituality is conducive to total ease the Wisdom of Exaltedness has been succeeded by the Wisdom of Spirituality.

Then the Wisdom of Light (*nûriyyah*) in the Word of Joseph. The Wisdom of Light is revealed in the Word of Joseph. The reason why

this Wisdom is qualified by Light is dependent on the knowledge of an anterior. That anterior is this: the absolute non-existent, which is the opposite of Absolute Existence and which is qualified by darkness, is individuated in the Intellect in opposition to the Absolute Being, as the absolute non-existence. Without intellectualizing, it is never realized or individuated. Equally, the Absolute Being cannot be comprehended except by consideration of it being individuated in the mirror of non-existence which is intellectualized in opposition to it. The indistinct shadow, which is individuated between the Absolute Being and the intellectual non-being, is the reality of the universe of absolute *mithâl*, and equally, light is its essential quality. Thus that which extends from the universe of absolute *mithâl* over the Presence of *khayâl* is in reality light, because light is that light by which things are understood. However, *nûr* is that kind of light by which something is understood but itself is not understood, whereas the other light (*diyâ'*) is a kind of light (*nûr*) by which things are understood but itself is also understood. It would have been necessary through verification that this Wisdom be called the Wisdom of the Light (*diyâ'*) because it is in reality light and not the absolute *nûr*, but that which is the determination of the thing in between the two things is this, that if its relationship to one side of the two sides is more than to the other side, and the side where its relationship is stronger is prevalent over it, then the thing becomes qualified by that. The universe of absolute *mithâl*, of which this Wisdom explains the reality, and its expansion of light, is between the universe of the senses, which is qualified by darkness and sadness, and the universe of the spirits, which is the universe of light, and is receptive of qualification with the qualities of both these sides, but being closer to being prevailed upon by the light of the universe of spirits this Wisdom has been called by the Name Light (*nûr*). That is why the Shaykh qualified this with the word *nûr*. There is another reason why he qualified this Wisdom with *nûr* and that is because *khayâl* is *nûr*, which in fact the Shaykh clarifies and explains in chapter 63 of his *Futûhât*, and then relates this Wisdom of *nûr* to the Word of Joseph because the universe of absolute *mithâl* is prolonged as the taste and *kashf* (insight) of Joseph. Because of the relationship of expansion of the *nûr* of the universe of *mithâl* to the Presence of *khayâl*, he observed his brothers in the images of stars and his father and aunt as images of the sun and the moon, and also because the High *haqq* revealed to Joseph in the form of a *kashf* the reality of the images of the visions of the Presence of *khayâl* which is the *nûr* of knowledge and which knowledge He gave as a present to him and which knowledge is the knowledge of interpretation. Consequently, there was established between *nûr* and Joseph an essential relationship,

and the universe of *mithâl*, which is qualified by light, became the law of *khayâl* of Joseph as it was in accordance with his taste and his *kashf*. Consequently, the Wisdom of Light was related to the Word of Joseph, and as the quality of spirituality results in the quality of light and as the quality of spirituality of Jacob became manifest in his son Joseph, the Wisdom of Spirituality was succeeded by the Wisdom of Light.

Then the Wisdom of Uniqueness (*ahadiyyah*) in the Word of Hud. The Wisdom of Uniqueness is clarified in the Word of Hud. Uniqueness is according to three degrees. The first is the Uniqueness of the Essence (*dhât*) in which in one face there is no consideration of plurality, like in the Quranic verse it says: '*Qul: Huwa-llâhu ahad*' (Say: He, God, is One). This explains the degree of Absolute Uniqueness and that one is the Uniqueness of the Ipseity. In this case this Uniqueness is His Ipseity and the same as His Himselfness. The second degree is the Uniqueness of Names and adjectives. The totality of the Names and qualities of plurality is the same as the Ipseity, and the plurality of the Names is established in the relationship of mentation and intellect. According to this, God is One, and this Uniqueness is the Divine Uniqueness, and under these conditions singularity is the qualificative of One but not its ipseity. The third degree is the Uniqueness of action, singularity of effect and of being effected. The Ipseity is in reality the place of origin of all actions and is effective in the totality of things acted upon, and this Uniqueness is the Uniqueness of Lordship. That is how the vision of the Uniqueness of the plurality of Lordship which was prevalent over Hud made him observe in the places of manifestation of the plurality of servants (*marbûb*) the Lordship of the One. In fact, the High God relates His Word: '*Ma min dâbbatin illa huwa akhidhun binâsiyatihâ inna rabbî 'ala shirâtin mustaqîm*'. (*sûrat*, Hud, verse 57). That is why the Wisdom of Uniqueness was specialized for the Word of Hud, and since the quality of uniqueness of light results in the Wisdom of Uniqueness, this was made to succeed the Wisdom of Light.

Then it is the Wisdom of Opening (*futûhiyyah*) in the Word of Salih. The Wisdom of Opening was made close to the Word of Salih because Salih's miracle, which was the she-camel, came out of the mountain and its coming out of the mountain was not an expected thing and *futûh* (opening) is applied to something happening which was not necessarily expected to come about from another thing. Also, as *futûh* is taken from the word '*f-a-t-h*' because it is its plural, and as Salih is the place of manifestation of the Name *fattâh* (Opener), that is why the mountain opened up for Salih and the she-camel came out; thus it expressed that

it was built upon singularity through a commanding of the mystery of bringing into being which is the first of the manifested opening in this Wisdom. Even though in certain copies the word is written as *fâtihiyyah* with reference to the Wisdom related to the Name of God the *fâtiḥ*, still Ibn 'Arabi did not use the word *fâtihiyyah* but used the word *futûhiyyah* because the number of keys (*mafâtiḥ*) of the Unknowable (*ghayb*) is according to the number of the variety of *futûḥ* (openings). And by intending conformity to God in his commanding of the beginning of being from the Unknown (*ghayb*) of the Ipseity and the all-encompassing Absolute Existence, he subjected himself in this matter to the Divine good form (*adab*). As the Oneness of Lordship results in the opening (*futûḥ*) of the Ipseity of Uniqueness, the Wisdom of Opening follows the Wisdom of Uniqueness.

Then the Wisdom of the Heart (*qalbiyyah*) in the Word of Jethro (Shu'ayb). The Wisdom of the Heart is branched in the Word of Jethro and this is due to two mysteries. One mystery is in respecting the meaning of 'branching' which is understood in the name Shu'ayb. Shu'ayb was an Arab and his name is Arabic. The heart, in the circumference of the human body, is extended. Rather perhaps, it is the same for all the creation, which is all the animals (including Man), and it thus becomes the source of all the branchings. Yet the heart is the first branch or portion which has been immanenced in Man and animals. Shu'ayb was many-branched. His results and his children were many. The second mystery is particularized to the expansive heart of Shu'ayb and its bond of forgiving-Mercy, and is extended to all things and is branched into a hundred branches. That which was prevailing over Shu'ayb was the quality of the heart, an order with justice and execution of just weights and portions, and the heart was the place of manifestation of justice, and this was the image of the collectivity of the singularity between the manifested and the hidden. The temperance of the body and the justice of the *nafs* comes from that, and according to the needs of justice the effusion comes out of it and becomes fluent to all the circumferences of images and to the totality of the members; equally arriving there and therein being fluent, by which is achieved the remaining (*baqâ'*) of the image. Also, the totality of the singularity of the powers both spiritual, physical and of the self (*nafs*), results from this for the heart. These powers with straight and right balance become branched from it and they are placed equally in each member from thence, according to the strength of necessity of reception and inclination, ('and always gives the necessary extension to them according to the preserved relationship of *qadar* and justice, and for it is the delivering to each its due in truth').

The Wisdom of Opening is followed by the Wisdom of the Heart and points to the fact that the total *futûhiyyah* of the *ghayb* is particular to the heart, and the Divine *futûhât* happens in the heart of the *kâmil* and becomes complete by it.

Next is the Wisdom of Strength and Forcefulness (*malkiyyah*) in the Word of Lot. The Wisdom of *malkiyyah* is the Wisdom of Mastery and Strength which is powerful and masterful in the Word of Lot; so the Wisdom of *malkiyyah* was specialized to the Word of Lot because of the order which was prevalent over Lot and his people, and because of God's very strong treatment of punishment for the people of Lot in response to that strength which Lot observed in them so that he spoke in the words: 'Would that I had strength against you, or that there was for me a strong backing.' Lot was weak among his people and they were strong and very forcefully veiled and they would not conform to the order of God and accept the invitation, and because of their great animality and sexuality they worked mischief (*fasâd*) on the face of the earth. By his saying, Lot took refuge in the strength of God so that the forcefulness of God caused them to undergo a very forceful punishment. Thus the Wisdom of the Heart is followed by the Wisdom of Strong and Forceful Mastery, because the openings and conquests of the heart result in victory through forceful mastery. The Divine revelations of the *ghayb* come upon the heart of the man in strength and mastery, to eradicate from the heart qualified existence so that in there the man does not observe existence for his own self, so that he begins to act fully with *himmah* and *taşarruf*.

Next is the Wisdom of Apportioning of Fate (*qadariyyah*) in the Word of Ezra in which the Wisdom of *qadar* (the chaptering or apportioning or allotting to each its portion) is dominant over the Word of Ezra and thus the Wisdom of the *qadar* becomes specialized to the Word of Ezra, because Ezra asked to be acquainted with the mystery of *qadar*, and over the state of Ezra (S.A.) remissness with *qadar* was dominant. The High God took away his spirit for about a hundred years and then resurrected him. God questioned Ezra on the *qadar* of tarrying (sojourning). He said to him: 'Did you tarry a day or part of a day?' Then He said: 'In fact you sojourned a hundred years', and with these words He specified that chaptering (*qadar*) is specific, and the words: 'And this is how God revives after death' are the questions of grandeur and wonder of how the *qadar* appertains to the one who undergoes chaptering of fate, shown equally through the image of returning to life his dead donkey. The High God, through the banishment and rendering into

bones, manifested the images of different forms of returning and varieties of determinations of *qadar*. It is because of this that this Wisdom was brought close to Ezra and the determinations of *qadā'* (necessarily essentially imposed fate) and *qadar* were explained in this Wisdom. And the Wisdom of Strength and Mastery was followed by the Wisdom of Chaptering (of fate) because Mastery and Strength are Divine Names of God and acquaintance with the mystery of *qadar* is specialized to God, and this sequence shows that a person can become acquainted with the wisdom of the *qadar* and the mystery of the *qadar* only after he has leant his back to a strong support which is taking refuge in God and thereby becoming existent through the Existence of God. Consequently Ezra came to know the mystery of the *qadar* after he was made to die and come back to life.

Then is the Wisdom of Elevation (*nubūwīyyah*) in the Word of Jesus. The Wisdom of Elevation in the Word of Jesus is constructed in such a way that it is expressed both with the *hamza* and without the *hamza* of the alphabet. With the *hamza* it comes from the word *naba'*, that is to say, it has the meaning of *anbiyā'* (prophets). Without the *hamza* it is *nabā* which comes from *yanbū* which means height, elevation. This Wisdom here is not made close to Jesus because of the word *nabī* which means, to predicate, to give news, to announce, because all these prophets mentioned in this book are joined in the same announcement. What he rather would like to aim at meaning is elevation. Sadruddin-i-Konevi in his *Fukūk* says that: 'The aim of our Shaykh in bringing close this Wisdom (*ḥikmah*) of Elevation is not because of the meaning of announcement, since all that he has mentioned of the prophets in this book shows that they are together in this, but instead the meaning he aims at is elevation.' The aspect of the relationship of Jesus to elevation is this: Jesus is the Word of God and the Spirit of God, and the High God has related him to His own Self and He related him to elevation in his ascension to God: 'I shall let you die and I shall elevate you to Me', and indeed God elevated him to Himself, and because of this mystery he brought close the Wisdom of *nubūwīyyah* to the Word of Jesus. Dawud Kayseri (David of Caesarea) refutes the word of Sadruddin-i-Konevi, saying that the total, universal, eternal prophethood is particular only to Mohammed. The Shaykh al-Akbar says in chapter 10 of his *Futūḥāt* that the envoyship of all the other envoys is not the same as the envoyship of Mohammed in that each one is an envoy to a people for a special purpose, and he (the Shaykh) makes appropriate a Wisdom from the Divine Wisdoms to each of the prophets; whereas had Mohammed been at the time of Adam, then there would not have been any

other prophet until the Day of Judgement and they would all have been under the same law until the end of time. These Wisdoms from the Divine Wisdom are necessitated for the time in which each prophet (*nabiyy*) appears; according to the tastes and perfection of that time before the arrival of Mohammed, and that Wisdom is that prophet's particular portion of his devolution (*ta'ayyun*) which is sent down upon his heart at the time of his prophethood. That which appertains to his sainthood of determinations of knowledge and perfection is derived and benefited from the Mohammedian Absolute Sainthood. What the Shaykh means in his particularization of this Wisdom to Jesus is his determination during the period of his invitation, which is exactly the same as the other prophets, and it is not the same determination in each spiritual emergence, and it is not the same Wisdom which will be descended upon his heart in the second emergence where the sainthood is total and universal. As in this second emergence Jesus will not be qualified by prophethood (*nubūwah*), how could it be related to prophethood? And his Wisdom will not be that of a new prophet and continue the Mohammedian law, but will be of general Sainthood, and he will prophesy through explanation and that manner of prophesying is not particular to Jesus because it is the same way as seen in the Poles and seen best in the sainthood of Mohammed. Consequently, what David of Caesarea refutes in the words of Sadruddin is not correct, and the reason why Konevi prefers to take the word in its meaning of elevation, though at the same time as in the meaning of prophecy, in the Wisdom of Jesus, is due to this: the elevation of the relationship of Jesus to prophecy is not as high an elevation as his elevation to God, because prophesying is a connection between people and the *ḥaqq* and is a qualification of immanence, whereas the elevation of Jesus to God clears him away from the qualification of immanence and vivifies the Divine relationship between himself and God and this is arriving at God, and it is without a doubt that the elevation of somebody to the Being of God is much higher than the appointment as a prophet and invitation of the people to God. Therefore it is certainly better to see the Wisdom of Jesus as related to the Divine Elevation. That which appears is this, that the prophecy of Jesus is by nature of his birth and that was prevalent over his state because he became a prophet in his mother's womb, and when he was in the cradle he said: 'He gave me the Book and brought me as a prophet (*nabiyy*)', and it is because of his receptivity of nature to prophethood, and in general being the Divine Spirit, and because elevation was prevalent over him from God and the High God elevated him from himself and to Him, and because of his height over the prophecy of the people and his elevation of spiritual and Divine elevation, that he

was named by the Wisdom of Elevation. Because of this, the Wisdom of *qadariyyah* was followed by the Wisdom of Elevation, because the dawning of the mystery of *qadar* results in the elevation of total Divine elevation. Ezra learned when he questioned, that to dawn upon the mystery of *qadar* it is necessary to die and to come back to life, but Jesus was aware of the mystery of *qadar* and did not question the mystery of *qadar*; perhaps on the contrary he brings to life the dead through the predication of *qadar*. Dawning upon the mystery of *qadar* is one of the steps of the elevatedness of Jesus, and total elevation became manifest in Jesus.

Then the Wisdom of Compassion (*rahmâniyyah*) in the Word of Solomon. Compassionate Wisdom is fluent in the Word of Solomon, and because the completion of the mysteries of private and universal Compassion was manifest in Solomon, the Compassionate Wisdom was attributed to the Word of Solomon. The High God extended over all creatures in the determination and order of Solomon, and subjugated the whole of the universe to him and gave him as a gift dispensing (*taşarruf*) and pomp and circumstance and dominion. Consequently, the Mercy of Compassion being extended over all existents, the Compassionate Wisdom follows the Wisdom of Elevation and Prophecy, because after the elevation of the servant to God the servant manifests among the creatures with Mercy of Compassion, and this points to the fact that Jesus, after having been elevated to God, in his second emergence will descend with Mercy of Compassion which is Universal Sainthood. A person who is not elevated to God like Jesus, and has not reached the 'meeting of the two arcs', does not manifest among the creatures with caliphate and determination like Solomon.

Then the Wisdom of Being (*wujûdiyyah*) in the Word of David. The Wisdom of Being is existent in the Word of David, and the Word of David has been specialized for the Wisdom of Being because being has been completed in the image of Man as the Divine Caliphate. In this genera of humanity, the person who appeared first with caliphate was Adam, but the determination of caliphate was not completely seized through Adam because the existing nation which would become successor to Adam would be made up of a small number of individuals. And this is because this (caliphate) requires the enlargement of the determinations of the degree of Adam at the time of Adam, and there was nobody upon whom would expand the determination of this degree except a small group of people who were of his progeny. Because of this, Adam's caliphate did not include the degree of envoyship. Rather

perhaps, in Adam himself and in the progeny that followed and succeeded Adam and in those that descended from them until the time of Noah, who is the first of the envoys, it remained in power but was not manifest until then. By virtue of the determinations of the caliphate and by virtue of the degrees that preceded them, being was not manifested although it was not removed until the order of caliphate ended at David. The degree of caliphate became complete with his being, and in being his determinations became extended by virtue of degrees of completion. David was the first person in whom, after the conditions of the station of Perfection had been effected, compulsion (*tashîr*) and caliphate found completion, because the High God compelled the mountains and the birds to return the magnificat (*tasbîh*) with him (David). And the High God collected together for David possession, wisdom and prophecy, and God actually addressed him as *khalifah* by word. The being of David became like spirit to the caliphate and the degree of caliphate became realized by his being, and this becoming complete in him he is brought close to the Wisdom of Being. And the Wisdom of Compassion being precedent to the Wisdom of Being, it was followed by this same Wisdom of Being, because the cause of being is the expansion of the *nafs-i-rahmân*, and the expansion of the revelation of being is prior to being and the manifestation of the Mercy of Compassion and the completion of its expansion becomes realized through being. Consequently, Solomon is a Divine gift to David, and even though Solomon is guaranteed by God with total comprehension, still he is a Divine gift and a Lordly bounty (*fadl*) to David.

After this is the Wisdom of the Self (or Breath) (*nafsiyyah*) in the Word of Jonah, which breathes and lives. In the word *nafsiyyah* there is a possibility of two faces. One face is this, that with the diacritical sign '*fatha*' on the letter *fâ*', it therefore becomes *nafasiyyah*. And the reason why the Wisdom of *nafasiyyah* is attributed to the Word of Jonah is this, that the High God through His *nafas-i-rahmân* removed all the constriction that had been visited upon him (Jonah) from his people and his family, and also removed from him the constriction which was brought upon himself by himself because Jonah was of those whose argument was untenable until he magnified God and asked for forgiveness. Then the High God expired the constriction from him and gave his people and his mystery to him as a present. The other face is the diacritical sign '*sukûn*' over the letter *fâ*'. In fact Sadruddin-i-Konevi in his *Fukûk* said that our Shaykh called this Wisdom with the *sukûn* over the *fâ*', and the mystery of this is because Jonah was the place of manifestation of the quality of completeness. The totality of the popu-

lation of humanity is participant in this quality and this is the symbol of the selves by virtue of the arrangement (*tadbîr*) of the selves in the bodies of this genus, and the states (of these selves) are the symbols of the images of the determinations of that quality of totality, each in accordance with the necessities of its degree and aptitude. The connection of Jonah with the belly of the fish is the image of the connection of the human selves to the bodies which have emanated from the high total spirits. And the coming out of Jonah from inside of the fish upon the surface of the earth like a plucked chicken, that is to say, like a hairless cub (baby) unprotected from injuries—he had nothing of skin on him—points to the fact that the human selves in the sea of the genuses are connected to the animal spirit of the fishkind, and the animal spirit happens in the darkness of the sea of genuses, and the human self (*nafs*) reaches the degree of Total *nafs* after asking for forgiveness and awakening, and through the mediation of asking for forgiveness becomes cleansed from the plurality of the qualities of the darkness of the animal spirit and the sea of genuses. Then it enters the Total *nafs* and then only is it true to call it a *nafs* in a man because He has created them all from one *nafs*. This way of explaining being true, the mystery of why the other interpretation with the sign of *fatha* over the *fâ'* follows, as the Wisdom of *nafsiyyah*, the Wisdom of Being, is this, that the exhalation of the humankind happens only after the degree of caliphate which is completion of being. If the man is in constriction and sadness and in *wahm* (conjecture) he does not reach the degree of caliphate which is the complete being of the Perfect Man. Being saved from this situation of sadness and constriction and *wahm* (conjecture) results in the completion of the human being. If *nafsiyyah* is with the sign of *sukûn* over the *fâ'*, the reason why the aspect of caliphate is followed by the Wisdom of *nafsiyyah* is this, that the human *nafs* manifests in the totality of being, in the degree of caliphate, and therein becomes realized, and after this it attains to the degree of Total *nafs*.

Next is the Wisdom of the Unknowable (*ghaybiyyah*) in the Word of Job. The Wisdom of the Unknowable is manifest from the Word of Job and thereby becomes close to Job because in the state of affliction of Job, before him and after him all the states are of the unknowable, even the sadnesses are in the unknowable of his body, therefore he was afflicted with the unknowable, after which the High God removed him through *kashf* from the ailments of the *ghayb*. The Wisdom of *nafsiyyah* was succeeded by the Wisdom of *ghaybiyyah* because the Divine breathing-out (*tanfîs ilâhî*) and the breaths of Mercy is particular to the person who with his heart becomes absent (*ghayb*) from the universe of

senses and enters the Presence of the Divine *ghayb*, and the reason why the Wisdom of the Unknown follows the Wisdom of *nafsiyyah* with the sign of *sukûn* over the *fâ'* is this, that it points to the fact that the person who attained the degree of Total *nafs* knows the mysteries of the universe of *ghayb*.

Then the Wisdom of Awesome Majesty (*jalâliyyah*) in the Word of John. The Wisdom of *jalâliyyah* is revealed in the Word of John, and the reason why this Wisdom is called the Wisdom of Awe and Majesty is due to two orders. One order is particular to the state of John, and the other order is particular to the quality, the Name and ipseity of John. The order which is particular to his ipseity and quality is established in that the High God is both of Awe and Majesty and Munificence (*dhul jalâlu-wal-ikrâm*), and *jalîl* (Most Majestic) is His Name and there is not an existent in existence whose plurality of quality and Names will not be annihilated in the Uniqueness of His Ipseity. At His level, that which is counted in the mystery of numbers will be completely annihilated except He who is High and Praised and Magnified. It is of the High God's providence and solicitude that a gift was allotted to him (John) from this perfection and thereby He brought it to the station of His own *nafs* and included his Name and quality into His Uniqueness and into His Ipseity. There is for the Name *Allâh* a firstness with which nothing else can be called, and He gave this gift of firstness of Names to John, which He did not do to anyone before John. He honoured John with firstness which is one of the sources of Divine qualification, having brought him from the station of His own *nafs*. Consequently, He gave him determination as a gift when he was in the state of childhood, and thus honoured him again, and honoured him with the good omen in this world and after death ('and *salâm* upon him the day he is born, the day he is dead and the day he is resurrected alive'). The other order is this: over the manifestation of John was prevalent the quality of *jalâl*, like awe, effusion, abstention from sin and all that is unclean. The Wisdom of *jalâliyyah* succeeds the Wisdom of the *ghayb* because to attain to the Presence of the *ghayb* and knowledge and consciousness of the mysteries of the *ghayb* is conducive to *jamâl* in *jalâl* (Beauty in Awesome Majesty), and to the person who knows these things the High God reveals Himself with Authority (*saṭwah*), Grandeur ('*azamah*) and Majesty (*jalâl*) just as He revealed Himself to John with *jalâl* in the *jamâl*.

Then is the Wisdom of Ownership (*mâlikiyyah*) in the Word of Zachariah. This Wisdom is possessed by the Word of Zachariah. The reason why this Wisdom is called Ownership is because the Name Possessor

(*mâlik*) was prevalent over his state ('because indeed possession is forcefulness and the possessor is forceful'). 'Indeed God, He is Nourisher (*razzâq*) in the extreme, both strong and firm.' The High God emphasized him with strength which was fluent in his *himmah* and his facing which was fruitful and resulting in his aim and in his agreement, and it is well known that *himmah* is of the interior (*bâtin*) causes, and the interior causes are stronger in meaning and determination than the apparent ones, and their relationship to God is more rightfully entitled. That is why the people of the universe of order are more complete in strength and greater in effect than people of the universe of creation. If God had not helped her beyond and outside the usual causes with the Lordly power of the *ghayb*, his wife would not have been proper to give birth to a child and there would not have come about a pregnancy in her from Zachariah, and when because of this the High God made the joyous announcement of John (*Yaḥya*) to Zachariah, Zachariah was surprised that there should be a child from him and his wife and wondered how this could happen when he had had no children in his life and his wife was barren and they had both become very old, and God answered him saying that it was thus, that even though such a thing could not happen from the point of view of apparent causes, yet in relationship to the owner of complete strength and total power this was clearly possible. And when this strength from God became fluent in Zachariah and his wife it passed on to John. That is why the High God said: 'Oh John, take the Book with strength', and succeeded the Wisdom of *jalâliyyah* with the Wisdom of Ownership (*mâlikiyyah*) because *jalâl* is conducive to possession and forcefulness and because it points to the fact that it is only after the authority of revelation has annihilated the existence of the awe and majesty of the servant that the manifesting with the Divine qualities and possession through the Being of the *ḥaqq* occurs, and also because John was a gift from God to Zachariah.

Then the Wisdom of Intimacy (*inâsiyyah*) in the Word of Elijah. The Wisdom of Intimacy is familiar in the Word of Elijah, and this Wisdom of Intimacy was made particular to the Word of Elijah due to that certain quality in the Ipseity with which the High God adorned Elijah, so much so that he was elevated to the angels, though equally related to Man. Because of this, familiarity with two groups was established for Elijah. Both these groups were familiar with Elijah and they would collect together and confer together, and he was equally their most familiar and most genial companion. The mystery of this is this, that different and varied kinds of complementary things are established between the powers of the high spirits and the powers of the human

temperament so that an action happens between them, and an interaction, and prevalence and subjugation happen which result with reasonable modalities which are similar to the variations which happen in this universe, like the changing of water to air and air to fire. Some of the spiritual familiars in their spiritualization result in the rank of angels and reach a degree in this, where death has no effect, like Khidr and Jesus. They become annihilated in the powers of their spirituality which is the established determination of their natural powers of temperament by virtue of the continued preponderance of rulership of their spiritual powers over their natural powers. When between the spiritual powers of Elijah and his natural powers there happened to be incompatibility before his spirituality came about, he had a relationship in a manner close to equalizing the angelic—high angels and the lower angels—and he collected the two qualities in him, and he became like an isthmus between the emergence of the angels and the emergence of the human-kind, and had the predications of both sides collected in him. The reason why the Wisdom of Intimacy follows the Wisdom of Ownership is perhaps because it points to the Divine qualities and possession, and familiarity with both these groups succeeds in intimacy with God.

After this, the Wisdom of Beneficence (*ihsâniyyah*) in the Word of Loqman. This Wisdom of Beneficence is visible in the Word of Loqman. For beneficence there are three degrees. The first is this: to perform the necessary action for that which is necessary in the way that is necessary. Another degree is also this: to pray with total presence as if 'the one who is praying sees Me'. Of this degree the Prophet asked of Gabriel what the word '*ihsân*' meant and Gabriel answered that *ihsân* is to pray to God as if one saw Him. In short, *ihsân* is worship according to the way God Himself has qualified His *nafs* as one learns from the words of envoys and the books with which the High God has presented us. A third face is this: to worship 'as if one saw'. Certain great ones were asked: 'Have you seen your Lord?' and they answered: 'How can one worship God without seeing Him?' and the Prophet pointed at this when he said: 'The freshness of my eyes is in prayer', and also by mentioning prayer with the word 'light'. Between the determinations of the first degree and the determinations of wisdom there is unity and association, because wisdom is equally in the manner of placing everything most suitably in its right place. Loqman is equally owner of wisdom when God says: 'We gave wisdom to Loqman', and wisdom requires beneficence. That is why Loqman enjoined beneficence to his son. Due to these reasons the Wisdom of *ihsâniyyah* was made particular to the Word of Loqman. The reason why the Wisdom of Intimacy is followed

by the Wisdom of Beneficence is because to run away from creation and become familiar with the *ḥaqq* brings about beneficence and witnessing (*shuhūd*), and for a person who is disciplined in mind like Elijah, after his human qualities are annihilated in the qualities of quantitateness and the Divine qualities, he reaches the degree of Loqman, which is the degree of beneficence and witnessing, and caliphate is declined.

Then the Wisdom of Religious Leadership (*imâmiyyah*) in the Word of Aaron. The Wisdom of Religious Leadership is determined and remains in the Word of Aaron. Let it be known like this, that the religious leadership mentioned in this connection is one of the appellations of the many appellations of caliphate and there is for it determination and primordially. Religious leadership, in a certain consideration, is divided into two parts. One part is this, that there is no intermediary between this leadership and the Divine Presence, and the other part is that this sort of leadership is established by intermediary things, and the caliphate which is without intermediary things is the absolute caliphate and its determination is universal in existence.

It could hardly happen that it would be conditional because the caliphate which is established through intermediaries is other than this as the caliphate with the intermediaries is conditional and is not absolute. The example of the caliphate without intermediaries is the words of the High God to Abraham: 'We brought you to the people as a leader.' The leadership with the intermediaries is like that of appointing Aaron caliph over the people like when He said: 'We made you Caliph over Our people.' Equally, it is like the caliphate of Abu Bakr who became the Caliph of the Prophet. This caliphate is other than the caliphate of the Mahdi because the Prophet did not attribute the caliphate of the Mahdi to himself but said of him, 'the Caliph of God'. The Prophet announced the caliphate of the Mahdi in general and determined that the Mahdi was a *khalifah* of God without intermediaries.

Let it be known like this, that each envoy who is appointed with a sword is a caliph from among the caliphs of God and is from among those of great resolution (*ahlu-l 'azm*) and is of those who announce the envoyship of the Lord and demand that the people they are sent to, believe, and if they do not believe then he fights with them. But envoyship is other than this: an envoy might be individualized by envoyship alone and may not be ordered to fight, like it was at the beginning for Mohammed for whom it was told that he was envoy only for announcement, and many other quotations from the Quran equivalent to this, but afterwards the state was changed. Then he became ordered with fighting, and equally determination was extended over belongings

(possessions), and there is no doubt that both Moses and Aaron were appointed with the sword. Both are caliphs of God and collect between the caliphate and envoyship. For Aaron there was no intermediary between him and God, and there also happened for him leadership with an intermediary because Moses appointed him over his people, therefore Aaron unites in himself both parts of the religious leadership and his relationship to religious leadership is very strong. That is why Aaron was given the appellation of 'religious leadership'. The Wisdom of Beneficence was succeeded by the Wisdom of Religious Leadership because beneficence and vision result in religious leadership and caliphate, and vision and beneficence are of the necessities and of the orders of things of the imamate (religious leadership), as Man, unless he reaches the degree of witnessing and beneficence, cannot attain to the degree of religious leadership.

Next is the Wisdom of Eminence (*'ulûwiyyah*) in the Word of Moses. The Wisdom of Eminence is prevalent over the Word of Moses, and the mystery of giving this quality of eminence to the Wisdom attributed to Moses is due to the degree of elevation of Moses and the fact that Moses is with four orders from among the collectivity of envoys, and also due to his degree of eminence and because he was an envoy over a large multitude of peoples over whom he was preponderant, and the fact that in this order Moses received his envoyship without a connection, directly from God. ('Oh Moses, I have cleansed you for the people with My envoyship and with My words. Take them I have given to you and be of the thankful.') In these words it is very clear. The second order is God's giving Moses the book of the Torah with great power because the book of the Torah is one of the four orders. The High God announced this good omen (Torah) through His Ipseity without intermediary. The third order is the close relationship to the station of collectivity which is particular to the Prophet (S.A.) (Mohammed). And when God says: 'And We have written for him in the Tablets of everything as exhortation, and for everything in chapters' He points at this. When the High God increased the pleasure of His gift of His Name the Apparent (*zâhir*) to Moses, He also wished and aimed to show Moses a part of the determinations of His Name the Hidden (*bâṭin*), so that he became collector of the two sides, even though collecting in certain aspects is not necessarily total collectivity. The High God advised Moses to the honour of Elijah and encouraged him to acquaint himself with Khidr, and allowed Moses to converse with Khidr and collected together Khidr and Moses so that Moses could witness an example of the determinations of the Divine Will (*irâdah*) and so that he would know the difference

between the determinations of the Divine Will and the determinations of order, but the declension of law became prevalent over the state of Moses and he did not have patience with certain states of Khidr. In short, the High God enriched Moses by making him converse with Khidr and to taste certain parts of the many parts of the private Knowledge (*'ilm laduni*) and to observe some of the determinations of the Divine Will. The fourth order is this: in Moses's envoyship his preponderance is established over many of the envoys. There is a *ḥadīth* of the Prophet which says when giving news to us of the Day of Judgement that when the peoples are there present he had not seen the people of any prophet greater than the people of Moses. As the *ḥadīth* says: 'Do not give precedence to me (the Envoy) above Moses; Moses held onto the plinth of the Throne with strength. He could not have grasped the decrees when the Mount Sinai was being struck by thunderbolts if he were not of those who are made exceptional by God.' Because at the station of the blowing of Israphil, the blowing is not effective on the people who are elevated and high. It is effective only upon the people who are below the people of Israphil. There are other aspects than the one mentioned which show the eminence of Moses, among which are the High God's words: 'Indeed you are the most high', during the debate. ('Today prospers the one who is emined because of his prevailing over the Pharaoh.') There is not a people which has shown animosity to Moses over which Moses did not prevail and which he did not destroy, and this is all because of the manifesting in completion of the quality of eminence in Moses. Because of this, the Wisdom of Moses was qualified with Eminence, and the Wisdom of Religious Leadership was succeeded by the Wisdom of Eminence because the reality of eminence is accomplished by reaching the degree of Religious Leadership, and Aaron was a gift of God to Moses and his prophethood is a portion of Moses's prophethood, and the prophethood of Moses was emphasized by the prophethood of Aaron, and Aaron was the General in the orders and the Minister of Moses with the title of 'prophet'.

Then the Wisdom of Intention and Refuge (*ṣamadiyyah*) in the Word of Khalid. The Wisdom of Intention and Refuge is intended in the Word of Khalid. The Name *ṣamad* has two meanings. One of them is the *ṣamad* which has no interior to it, which has no spacious hollow in it. The other one has the meaning of intention and refuge. The one meant in this context is the one which means intention and refuge. When Khalid became among his people the place of manifestation of mediation and refuge, in everything of importance his people used to take refuge in his advice and intervention and when nasty things happened to them they

turned to Khalid and the High God removed from them all the afflictions through his prayer, and as he did not become apparent in his prophethood among his people and his people disobeyed him he advised them to turn their intention to and take refuge in his tomb. Because of this wisdom, his Wisdom was qualified with the Wisdom of Intention and Refuge, and the reason why this Wisdom succeeds the Wisdom of Eminence is because the true eminence brings about *şamadiyyah* of this kind.

Then the Wisdom of Singularity (*fardiyyah*) in the Word of Mohammed. The Wisdom of Singularity is individuated in the Word of Mohammed. This Wisdom is qualified by two adjectives; one is total and the other is singular. The mystery of its qualification as total is this: This Wisdom is the singularity of the collectivity of the total collectivity of the collectivity of determination and this Wisdom is devolved in each one of these (collectivities) and it is the total of all totals in each of these. The mystery of why it is qualified with individuality is this, that this envoy is the first of the devolvments through which the Ipseity of Singularity devolves, before any other devolutions from among the infinite number of devolutions which have devolved from the Ipseity, and this is arranged with all the devolutions of genus, variety and classification, in individuality. Of these, some are derived from others, but this first devolution is prevalent in all the Divine, immanential, cognital and existential devolutions. It is singular in being, and individual. There is no other devolution equal in degree to this. And above it there is nothing other than the Ipseity of the Absolute Uniqueness which is transcendent from any devolution or quality or Name or figure. Individuation is absolutely particularized until this one, and the Wisdom of Intention and Refuge has been followed by the Wisdom of Singularity and is sealed with total determination by the Mohammedian Wisdom, because *şamadiyyah* requires singularity. The Wisdom of Mohammedian total Singularity is inclusive of all determinations and is extensive over the Divine and immanential completions.

Now let it be known like this, that in this book, in twenty-seven positions, the chapter of the Wisdom of so and so in the Word of so and so was annotated in each subject in a way through its relationship to the prophet to which that Wisdom was attributed, and from the beginning of this book until one reaches the end of it, each face has been appointed with the apparent meaning of its derivation from the universe of the Unknown, according to a chaptered total arrangement with the help of God. **And the engraving of all the Wisdoms are for the Words they are related to.** Now, the chapter of each Wisdom is that Word to which the Wisdom has been related. That is to say, the place of engraving

of each Wisdom is that prophet's heart. That is why that Wisdom has been related to that prophet. **In this book I have limited myself in what I have mentioned of these Wisdoms to (the limit of) what has been established (concerning these) in the Mother of the Books (Quran),** which limit was the limit given to me by the Prophet. The degrees of the Mother of the Books are many but its total Motherness is five. The first one of these is the Mother of the Book, the greatest, which is the First *ta'ayyun*, and it is the Reality of the greatest Reality. Its second is the Divine Mother Book which is the '*ama*' of the Lordship, which when questioned with: 'Where was our Lord before He created the heavens and the earth?' the answer came from the Prophet as: 'He was in the '*ama*'. The third is the Evident Mother Book and this is for the Name the Organizer, the Arranger (*mudabbir*), and that is the First Intellect and the High Pen. That is to say, the First Intellect is the Evident Book and its Mother is the Reality of Realities of immanence and that is the '*ama*' of he who acknowledges Lordship. The fourth is the Chaptered Mother Book. This is for the Name Chaptered (*mufaṣṣil*). These are the 'Preserved Tablets' by law, and the Total Self (*nafs*) by cognosis and determination. The fifth is that Mother Book which is the Name of the Creator of heavens, and that heaven is in the spirituality of the spirit of the moon. Now, the First *ta'ayyun*, which is the greatest Reality of Realities, is the degree of the Perfect Man, and this is the Mother for all the Mothers mentioned, and the Books are equally established in their Motherhood in this great Mother. The Mother Book is the singularity of the collectivity of immanental and Divine collection of Books, and what is mentioned in this book (*Fuṣūṣ al-Hikam*) is only as much as is established and mentioned in the Mother Book according to the Way of the singularity of the totality of the collectivity of completions of Mohammedian Reality, and it is not as much as the establishment of the Wisdoms in the Mother Book. This degree is the degree of grand isthmuseity which is connecting between *ta'ayyun* and *la ta'ayyun* and the *ghayb* of the Ipseity and the great Witnessing and between reality and creaturality. And the possessor of this is the Seal of the Prophets, the man who has been considered worthy of *ḥamd*, Mohammed, peace be upon him, who limited what is limited from that degree to special or private *wilâyah*. In this book of the above-mentioned determination, **I have mentioned only in accordance as it was delineated to me, or, I was established in exposing the determinations at the level of that thing that was delineated to me, and I stopped at that which was given as limit to me. If I had thrown more into this I would not have the power (so to do) because the Presence prevents from doing so. If I had inclined to mention more than what was given as delineation or limit to me I would not have been able to do this**

because the Presence of Caliphate necessitates trust, and the Presence of servanthood gives concordance to the delineation of the Lord and this prevents to increase and equally to decrease, and this is creaturially and tactfully and trustworthily so. God is the Successful and there is no other Lord.

The Wisdom of Breathing Out (*al-hikmat an-nafathiyyah*) in the Word of Seth

Know that the gifts and grants which are manifest in the universe upon the hands of His servants and upon other than their hands are of two sorts: of these one is Essential gifts and the other is gifts through the Names, and these are differentiated one from the other by the people of taste.

If, when the Divine Compassionate Effusion exudes from the Divinity and becomes extended over the receptive quiddities (*mâhiyyât*), the gifts are considered by their origin, they are one, and according to this consideration they are called Essential gifts because they emanated from God (*ḥaqq*) according to the requirements of His Essence and there is no other cause for them apart from Himself. However, if they are considered by their variety due to the images of the same Divine Effusion and gifts of Lordship in the recipients and by the recipients themselves, they are called gifts through the Names.

Now, know it like this, that the Essential gifts which arrive from the Ipseity of the Divinity, are particularized revelations from God. In other words, they are the Divine revelations from the singularity of the totality of the Divine Names particular to individuals of perfection and to the perfect ones of those brought close. Yet, know that the Absolute Ipseity (*dhât-i-muṭlaqa*), because of being what It is, does not give gifts, and equally, because of being the Ipseity of God, does not reveal Itself by one revelation. What they call Essential revelation is the revelation of the Ipseity of the Divinity. It is comprehended that the gifts of the Names are contained in the Essential gifts because they accept essentially the variable manifestations and multiplicity in the receptivities. Thus in each of the Presences of the Names emanates the Divine gift which is particular to it, and manifests in accordance to the place where it is revealed. In what follows it is possible grammatically to understand the request of a gift as including the meaning of responsibility. Consequently, according to this understanding the requester is responsible for the request.

Of these there are certain gifts which are given due to a specific request and others which are given according to a non-specific request, and other gifts which are given without any request, and it is the same whether they are gifts of the Essence or gifts of the Names. In short, there are certain

gifts which come about from a specific request, others which come about from a non-specific request, and even some gifts which come about without any request being mentioned and this is equally so for the Divine gifts through the Essence and for gifts through the Names. When the Shaykh divides the gifts into Essential gifts and gifts through the Names, he leaves the differentiation of these to taste. By a further consideration he divides them into divisions which are understood by feeling. He compares this division in the realm of differentiation since it is distinguished through feeling. The specified request is one saying: 'Lord, give me such and such a gift', thus specifying an order without thinking of anything else as he pronounces with his tongue, and the non-specified request is one saying: 'Lord, give me that which You know is best for me, for all the parts of my being, whether they be subtle or dense', meaning without specifying the request for any specific thing but leaving it to God who knows what is best for me in all my parts, whether they be subtle (*latif*) parts which are the spirit and spiritual strengths, or the dense (*kathif*) parts which is the self (*nafs*) and strength of the self, without specifying any special part, which can mean without specifying any of the parts, leaving it to God to give the best gift in accordance with what He knows of all my parts, or it can mean without specifying any part of the subtle or the dense. In other words, it is like saying: 'Lord, give me that gift to all of my parts whether they be subtle or dense, which You know to be best for me, and give to each part what is best for it without my specifying it, according to Your knowledge.'

The spiritual part is like the spirit and spiritual powers for which the requirements are what is suitable to them like knowledge and Divine gnoses and spiritual nourishment, and the dense part is the body and the self and the powers of the body and the self, and what is required for them is what is suitable to them such as possessions and children and bodily nourishment.

Those who demand are of two classes. One class is aroused to request by the natural impatience, because Man is created impatient, thus the impatience which urges one to demand is natural and not a later thing, and this category of requesters do not know whether, in God's consideration, such a request will happen or not happen, and equally they do not know what their inclination is at any one moment in time. The other class are those who request due to their knowledge that there are many orders concerning gifts at the level of God, which were already in the Divine Knowledge and which cannot be obtained except after asking, and they say: 'May it be that what we ask of the Praised is of this kind.' In other words, it became established in the Divine Knowledge that those orders will not be dealt with except after request. Thus he requests

with caution. In a certain consideration it is grammatically possible to draw the meaning that the inclination of this class is natural to their state and they are cognizant of their inclination. **His request is a precaution when that request is of the order of the Possible; he does not know what is in the Divine Knowledge, nor what his aptitude (*isti'dâd*) has granted him of receiving.** That is to say, the question of this class is a precaution when what is requested is something from the Possible upon which has passed the Divine order that it should take place, which means that he knows in general that for this kind of order which is established in the Divine Knowledge to happen, it depends upon a request, and he says that it is possible that it will happen dependent upon a request in the Divine Knowledge. Thus he asks for a possibility to happen, even though no-one knows in detail what is established in the Divine Knowledge, and he is not aware whether it is in accordance with what he pleads for in the exterior. He does not even know what his aptitude has given him of receptivity.

Consequently, if it is the natural impatience which prompted the request, his state of aptitude is either concordant or discordant. If it is concordant it is necessary that what is asked for happens, and if it is discordant it does not happen at that time. If it is his state of aptitude which has prompted the request, certainly what is requested happens and the request is enjoyed, even if the requester does not pronounce the request, because by requesting with the languages of aptitude the answer is not delayed.

If knowledge is what prompts the request by speech and demand, because there are certain demands which cannot be comprehended or granted except after being requested, then he demands that request precautionarily, in which case exactly what has been asked for happens if the requester's aptitude is complete. But if his inclination is not in accordance with his request, then God responds to him with '*labbayka*' (meaning that God answers twice to the summons with alacrity and pleasure), but retards the enaction of that same request; yet the possibility still remains. It is possible that it may come about through observation of the quantity of the knowledge of the requester and the requester himself, and it is also possible that it may not. However, if the request is in concordance with the aptitude there is no delay or possibility of remaining, but rather it is suitable that it comes about exactly as the request. **Because it is one of the most abstruse informations and knowledges for one to know at each moment the inclination of a person at that moment.** This is only possible for any one of the most complete people. Otherwise no one can usually conceive his aptitude at a given moment so that when he requests a thing that thing happens. Sometimes it so happens that he

thinks he has an aptitude for certain things and requests them, but in reality he does not know that that order will happen; perhaps rather he only knows it as a possibility and consequently that order sometimes happens and sometimes not. Thus it sometimes happens that a person knows that he has an aptitude to receive something in general. For instance, he knows that he has the aptitude to receive the knowledge of Law or Medicine, or such-like, but there is no way for him to know the aptitude belonging to each moment of partial things such as, for instance: 'God will give me this much nourishment today and tomorrow will give me that much.' There is no way of his knowing such things, unless, of course, God makes him know some of these things.

If his aptitude had not inclined him to request, he would not have requested. In other words, what is acting on the servant at every moment is from the aptitude of the servant which requires that thing, so that even the request of the servant does not happen without his aptitude for it, which request his aptitude necessitated at that moment. Had it not been like this it would not have been possible for the servant to request. The request of the requester points to the absolute aptitude present in him, which aptitude prompts^s him to request. Yet, with all this, an individual is not aware at all times of his aptitude. **To the utmost of the People of Presence from among those who request, they do not know equally like them; they know of it at the moment they are therein.** Thus the ultimate of the People of Presence from among those who request, do not have knowledge of their aptitude, nor of the Divine Knowledge; their knowledge of their aptitude is at such time as when they are present therein, because a person who is of the People of the Presence of God knows all Divine gifts, whether they be manifest on the hands of the servants, or manifest on other things than the hands, to be totaly from God, and they do not observe in being and in effect anything other than God. Thus, they do not know what their aptitude is receptive to at each moment because nothing other than the Divine Knowledge extends over this. Their limit is this, that they know what their aptitude is through what God gave them of revelation and Divine Will (*irâdah*) and knowledge and nature, at the moment when they are present therein. **They, by their presence, know what God gave them at that moment;** because of their presence and witnessing with God, they know what God has given them. **They are up to there, and they know that they have not received except through aptitude,** which means that they know that what they received as gifts at the time when they are in presence, is only due to their partial aptitude at that time. In another grammatical reading it is possible to understand it as meaning that they by their presence know that they did not receive except by their aptitude.

And they are of two classes. One class know their aptitude from what they receive, and another class know what they receive from their aptitude and these are more complete. In this class this is the most complete of what there can be of knowledge of aptitude.

The People of Presence are of two classes. One class know their aptitude from what they receive. These do not know it through insight (*kashf*) of the universe of meanings and the established potentialities (*a'yân-i-thâbita*). They do not know their aptitude in detail, rather they know their aptitude in general from what comes to them and what they receive, knowing well that had they not had the aptitude, that reception would not have happened. The other class know from their aptitude what they will receive as gift, and the gnosis of the second class, that is, of the class of the People of Presence, is the most complete that can happen in the knowledge of aptitude. The second class is the most complete and have the most insight (*kashf*). The insight to the universes of the unknown and the higher Presences has been brought close to the Presences of the people of this second class. Thus they knew their established potentialities which are present with the Ipseity of God in the Eternal Divine Knowledge. They know their aptitudes in general from the particularities of their original and eternal receptivities. Consequently, from the knowledge of their aptitude they know what they will receive. Thus they do not ask except for that for which they observe an aptitude in themselves to receive, and what they request in fact happens, immediately or after a lapse of time.

When the Shaykh, God be pleased with him, divided the gifts into those received by asking and those received without asking, and divided those received by asking into the request of the specific order and into the request of the non-specific order, and later divided into two parts where it is a question of what prompts the requester to his request, he went on further to explain another branch, saying: **And of this class there are those who ask not because of impatience, and not because of possibility; they ask only in concordance with God's order in His words: 'Invite Me and I shall answer you', and he who is like this is the servant *par excellence*. There is not for this requester any spiritual will (*himmah*) attached to what he requests, whether it be specific or non-specific. Rather, his spiritual will (*himmah*) is in his concordance with the orders of his master. In other words, for the servant *par excellence* nothing of spiritual will appertains in what he asks of specific or non-specific, whether it be hidden or manifest, whether it be in this world or the other. His only spiritual will is in his concordance with the orders of his master. He requests and prays and invites only to concord with the Divine order. If his state necessitates a request, he requests servanthood, because if his state of**

concordance with the Divine order: 'Pray to Me and I will answer you', necessitates, he only requests servanthood, because servanthood *par excellence* necessitates concordance with the order, and this servant's request by words is due to concordance with the Divine order, and it is not to obtain what is necessary or to reach the aim of his question or obtaining of what he wishes, because his heart is free from demanding of anything other than God and is purified from any other thing but the observance of the Beauty of the Absolute. He neither demands things of the world, nor is he longing for the matters of the other world, but rather his vision is to the face of God, collectively in the station of oneness and in detail in the plurality of manifestation. He requests when his state necessitates, in words, due to his servanthood. And when a certain state necessitates consigning himself to God and to silence, he is silent as happened to Job and others, and he does not request God to remove what he is afflicted with. Afterwards, when his state necessitates at a different time that that affliction should be removed, then they requested its removal and God removed that affliction from them. When the determination of the words 'consigning oneself to God' is dominant, the state necessitates consignment and silence, and this servant due to his servanthood remains silent. In fact, God has afflicted many people from among the saints and prophets other than Job, and they did not ask that this affliction be removed by God from them. Later on, at a different time, the state necessitated that they ask for the removal of that affliction; thus they asked and God removed that affliction from them. That is to say that like Job certain afflictions were visited upon this class of people, necessitated by the wisdom of that class. God afflicted them with an affliction and until the necessity of the determination of that affliction became apparent they were under the state of consignment and silence, and the state of abandoning themselves to the order of God was dominant over them and they kept silent. A state necessitates that the determination of an affliction bears fruit at a later date. Then accordance with the Divine order in the words: 'Pray to Me and I shall answer you', takes prevalence over their state and they request the removal of that affliction and God removes it from them. However, their request in this case is not for the answer unless their request and the answer to their request be the aim of God. They only pray because they are ordered to pray. If God answers they are thankful, and if He does not answer they know that the purpose of the order to pray is only for the purpose of praying. In the same way, if they are answered they know their state and their aptitude, and if they are not answered they know to defer the voicing of their aptitude to a later date, and then they defer the time of the request.

It often happens among the complete servants, even when they know their aptitude, and they know that a request is close to their aptitude at that time, still they request for concordance with the order but they do not intend to receive an answer and their spiritual will does not appertain to a result happening. Rather their spiritual will is to concord with the Divine order. This is the absolute servant, and this class of people is more complete than the first class of people who do not know the state of their aptitude when requesting and are not aware which way God's knowledge concerning them prevails. In this class of people, if their state necessitates a request and makes them feel the Divine aim is prayer and request, they pray for concordance and servanthood, and if they know by the aptitude of the state that the affliction is for the purpose of completion and testing and God's approbation (*ridwân*), they show patience and consign that order to God and keep silent because they know that God does not perpetuate upon them His attributes of Oppression (*qahr*) and Majesty (*jalâl*), but rather that in the Essential Compassion the effects of the accidents of oppression are necessarily obliterated, because God's saying that His Mercy passes over His Anger concerns the object that He was angry with. Therefore, for that person over whom the Divine Mercy has passed, the accidental anger becomes, according to the first instance, obliterated, just like in the case of Job who was patient with what afflicted him and in the beginning did not ask God for its removal because he knew the state and the state of his aptitude. No affliction and trouble with which God afflicts His servant is absolute oppression. Rather it is particular Mercy and Munificence which manifests in the image of trouble and tarnishing. Only the people who are aware of the Mystery of Fate (*qadar*) and who have acquaintance with the Divine Knowledge and who know the Divine aim, appreciate this affliction. They know whenever the moment of the severance of the ill and harm is arriving and the time for reaching gladness and comfort (*râḥah*) happens, then they pray and God removes their ill from them and changes the difficulty into ease. Thus they request the removal of the ill to concord with the Divine order and because they are afraid that they could not bear the Divine Oppression if they did not request. In requesting and not requesting, God's servants observe the rules of good form (*adab*) and they always observe the Lordly predications and the Divine order in accordance with God's determination and knowledge. When the state necessitates, these special people concord with the order in things that appertain to their own selves, but for things that have to do with the people of the world, of the country, or the people of their own house and in certain respects with orders that appertain to the

universe of their own being, they request in accordance with the necessities of the Divine predication and complete knowledge.

Finally, when the absolute servant requests in concordance with the Divine order, one of two orders applies to him in response to his request. Either that which is requested is hastened in response, or it is delayed. The hastening or retarding of that which is requested, the Shaykh explains as follows: **Haste in response is consignment to what is asked, and tardiness is dependent on the specific portion which is with God, because for each thing that happens there is with God a specific time inscribed on the Tablets of Destiny (*qadar*), and if it is its proper time it can neither be hastened nor delayed. If the request concords with its time the response is most swift, and if its time is later, whether it be in this world or the next, the response to what is asked is delayed, but not the response from God which is always: 'I am here with alacrity.' And understand this. When the request is appropriate to the time, the response is swift, which means that what is requested is immediately granted. But if the time destined for the granting of that request is later than the time of the request, whether it be in this world or the next, the granting of that request is delayed. That is to say, whether the time of the granting of that request is retarded in this world, in which case the response would be when the time arrives, or whether the time for the response is not in this world but is in the other world and the response is delayed to that time in the other world, then the coming about of the thing requested is delayed until its specific time, but the agreement to grant it with '*labbayka*' is never retarded, because whenever the servant requests or prays, without a doubt he is responded to with '*labbayka*'. It is said in the *Sahih* (Book of *Hadith*) that when the servant prays to his Lord, the answer from God is '*labbayka*' (I answer twice to your summons with alacrity and pleasure My servant), and with the words: 'Pray to Me and I shall respond', God made it necessarily so for Himself that He should agree to the prayer of His servant, and His word is truth and His promise is faithful. If the servant's request is concordant with the specific time, he is at once answered with '*labbayka*' and action. However, if God knows that the inclination of the servant for the happening of the thing requested is to manifest at a later date, He at once starts to prepare the completion of receptivity and aptitude in him specific to this thing and concording with the thing requested so that he receives the revelation necessary for the agreement of his same request, because till then his aptitude was not concordant with his request. Again, when the time is right for the granting of that request as destined and in concordance with the time of the request, then the response is immediate. According to this consideration, agreement to the request is dependent on the time**

being right, whatever the request may be or whoever may be the requester. But at the level of the request, the manifestation of the determination of agreement is to the extent of the receptivity and aptitude of the servant. The manifestation of the determination of agreement before the manifestation of the thing requested is God's help and assistance for the completion of a servant's aptitude. However, if God knew the completeness of the aptitude of a person in a request, whether his request be through the tongue of his state or the tongue of his essential being or the tongue of his aptitude, He brings out that request before the servant asks with his personal tongue and at once agrees to it. People who do not know this mystery think that the agreement to some people's requests is never retarded, and that some are not agreed to, but the order is not like this. Rather, every prayer is answered from every pleader but it is all according to the order of God. Then the Shaykh, may God be pleased with him, adds here the words 'understand this', by which he points out that what is meant by agreement is actual agreement, not the agreement with '*labbayka*', because the agreement with '*labbayka*' is never retarded from the request, and to agree with '*labbayka*' and retard the action of agreement points to the mystery of belovedness and that God never goes against the servant, because it sometimes happens that God answers the request of the requesting servant with '*labbayka*' and does not respond by granting that thing requested, because God's agreement and love appertains to the frequency of the servant's prayer and also because retarding the active agreement is better for the servant. Yet, with all that, God loves the servant and agrees to his prayer and request and aims at generosity towards the servant and his closeness, and listens to his prayer and agrees with him but does not grant him the thing requested because of the perfection of His love for him, since He does not want the servant to be veiled by anything from His love, and does not want him to be distanced from Himself.

Thus, when the beloved servant requests from God anything other than God, He does not agree effectively because of the completeness of His love for him, and so that the servant does not become veiled from Him through what he has asked for. It happens sometimes that He bestows upon the servant that which he has requested and does not love him and distances him step by step. This is like in the case of Iblis. He said to God: 'Lord, grant me a delay till the day you resurrect them', and God answered and agreed to his prayer by saying: 'Indeed you are one of those who will be granted a delay till that Day whose time is known.' These words of agreement are not due to God's love for him, but rather they are due to his degradation and expulsion. Thus one is

warned in the retarding of the agreement through action of the mystery of being loved, by the words: 'Understand this.'

And the second part, that is to say, the second part of the gifts of God, is as we have said; those gifts which are received without request; by request I mean request through speech. In other words, those gifts which do not come through verbal asking. In fact in the order itself it is impossible for a gift to come about other than by request or by state or by inclination. Thus, because no gift can be granted without being asked for either by speech or state or inclination, it does not imply that a gift which happens without request through speech may not happen through the tongue of state or the tongue of inclination. However, request does not always happen through the tongue of inclination or state or degree or through the essential tongue. That is why when it is (only) through the tongue of speech that the agreement is retarded. However, were the request of the tongue of speech to be in accordance with the tongue of state and the tongue of inclination, the agreement would be extremely hastened and the Divine gift and what was asked for would have happened without even having to request it in words, and people think that the request happened without asking, but it is not like that.

The essential request is this. People of the essence request of God their subsistence and their presence with His Essence by voicing it in words. The language of the state is like the hungry man who requests the satisfaction of his hunger, or like the thirsty man who by his state of thirst requests to drink. Thus hunger is a state which produces the demand for satisfaction by food. Consequently, the state is the thing which gives rise to the demand. This is also the case with the aptitude (*istī dād*) because had there been no aptitude to request there would have been no prayer, but the state does not necessitate asking in the case of the thirst being satisfied even though in general it does.

The request by the language of aptitude has two parts. One is the engendered partial aptitude, the other is total aptitude which is not engendered. The request of the person by the language of the engendered partial aptitude is like the request of that person who has a developed receptivity and ability for an order and an effusion from God to take place. This gift is not retarded. The request by the language of the total aptitude which is not engendered is like requesting the manifestation of the completion and the effects, and the determinations of the Divine Names, and it is also like the requesting of external existence of the established potentialities (*al-a'yān al-thābita*) due to their particularization in the Presence of the Divine Knowledge. In fact no-one is ever devoid of asking the prolongation of their established potentiality from the Most Holy Effusion. For this request also, the gift is not delayed

because the self is what necessitates the aptitude in the order, which prior to potential being, was destined for it in the Presence of Knowledge.

The request in the language of degree is like the request for prophethood which requests from God that thing by which and in which his presence and maturity would be established as derived from that certain prophet through whose being that specific prophethood is perpetuated. The Shaykh, may God be pleased with him, says later on that the absolute gift which comes from God does not happen through request. The absolute praise (*ḥamd*) is the joining together of each part of the two in the order itself, and he compared it to a thing which is not conditional to anything. That which unites between the two is such that in a way it conditions it and therefore it cannot be absolute.

As indeed it is not true that praise be absolute except in words, whereas in meaning it is impossible for it not to be conditioned by the state. That which prompts you to praise God is relative to you, either by the Name of action or by the Name of transcendence. It is impossible for a gift to be granted in the order itself without being requested. The gift is conditioned by the request. That it should be absolute without request is not true except in words. That is to say, absolute praise does not happen, because the state of the praise-giver, his quality or his station qualify the praise during the state of praise-giving. It is true that the word of praise is transcended, but in meaning it is conditioned by the state. It is impossible that that which prompts you to praise should not be in meaning the imagined form of your perfection or your spiritual will (*himmah*). Thus you praise with the praise which is absolute in the word but it is not absolute praise in the meaning because you know that you praise Him because He is your creator and protector. Thus that which prompts you to praise conditions your praise since it is the imagined form which is the meaning of your veracity and your creaturality; such veracity and creaturality is perfected by the Names Creator (*bâri*) and Protector (*ḥâfiz*), and these two Names are Names of action. In the same way, if the hungry, having eaten and been satisfied, says: 'Praise be to God', he praises God from the Presence of the Name Nourisher (*razzâq*), and it is impossible that that praise be the same as from the Presence of the Name Preventer (*mâni*). In the same way, if a person has been saved from being in a place which frightens him, and gives praise, he does not praise except from the Presence of the Name Protector (*ḥâfiz*). In short, when he says: 'Praise be to God', his praise is not absolute but is conditioned by the Name of action. What is meant by a Name of action is a Name of actor, like the Nourisher, the Munificent and the Protector.

In the same way, if God has guided a person to the knowledge of God's not being qualified by the qualities of latter things, and he

says: 'Grace be to God who has guided me to this', still his praise denotes the Names of transcendence which are the Presences of the Names Eternally Praised (*subbûh*) and Holy (*quddûs*), and he qualifies and conditions the praise by the Names of transcendence. In the same way, gift is equally conditioned by request.

If there is not a request by words and there is a response, and agreement happens, and blessings and mercy have prevailed, then it is with the language of state and the language of aptitude. The aptitude in the servant does not make him aware of it but the state does make him aware because he knows what prompts him and that is the state. The partial aptitude which comes from the servant is without his awareness because his eyes are shut, but the state is made known to the possessor of the state because the possessor of that state knows that what prompts him is his state. Consequently, that person knows the request through his state; but the request through aptitude is hidden from him. That is why the Shaykh, may God be pleased with him, says: the aptitude is the most hidden request, which means the request by aptitude is the most hidden of requests, which means that it is more hidden than the request by state or the request by words. The request by words is known by its owner and by others. The request by state is known by no-one other than its owner. The request by aptitude is not known even by its owner because it is of the unknown of the unknowns and nobody knows it except God.

And there are those who are not prevented from requesting except only by their knowledge that for God destiny has already passed over them, and they have already formed their place for reception which is never refused as they have divested themselves of their selves and from all other aim. That is to say, the second part of the gifts by request where nothing prevents these people from requesting except their knowledge that for them destiny has already passed over them from God, which means that in whichever aspect they were established in the establishment of knowledge in the Divine Knowledge, destiny has passed that they will be manifest in that way in the creatural existence, and whichever way the destiny has passed over them and if there is no objection by wisdom to it, of course it is not repudiated. Thus this group of people, due to their completion of knowledge and their being realized in the Divine Knowledge, have made their places, that is to say, their hearts, apt for the reception of the determination which indeed comes from God, and they have divested themselves of their selves and of their aims, and are lost in the witnessing of the One Existence and in the consideration of what comes from God. Thus they have not attempted to request any gift, but instead they awaited the apportionment of the determinations that the destiny passed where they are concerned.

There are some from among them who know that indeed God's knowledge of them in all their states cannot be any different from what it was in the state of being established as potential being before their existence, and they also know that God does not bestow except what their potential being has given to God of knowledge of them and that is what they are established as at the time of their establishment in the Divine Knowledge. And they know from whence resulted God's knowledge of them. This class of people of the second category know that indeed God's knowledge of them in all their states is such as is established for this class at the time of the establishment of their potential being and before the existence in the exterior of that potential being. They also know that God does not bestow except that which their potential being has given to God of knowledge. And that knowledge that their potential being has given to God is that which was established in the Divine Knowledge concerning them in the state of their establishment in the Divine Knowledge. This class know from which degree has resulted His knowledge of them.

Now let it be known in fact like this, that there is a class greater and more prevalent than the others, due to their insight and their perfection and their knowledge and their being, who are situated in the Eternal Divine Knowledge and who have the insight of destiny and fate and the insight into the Divine mysteries of the possibilities which are current over them. This is a class from the highest group of people who know that God's knowledge of them is in accordance with whatever they were established as at the moment of the establishment of their established potentiality (*'ayn-i-thâbita*) in the individuation of knowledge (*ta'ayyun-ilmî*) prior to the existence of their potentiality (*wujûd-i-'aynî*). That is to say, where they are concerned, God's knowledge of them is according to the image of their individuation in knowledge and not in any other way, because the established potentialities (*a'yân-i-thâbita*) and the individuations in knowledge (*ta'ayyunât-ilmîya*) are for God the images of knowledges of things, so that according to whichever image a potentiality is individuated God knows him according to that image, and he is known to God in that image, and when he is existent as potential being (*wujûd-i-'aynî*) he knows that God does not bestow on him from the Divine gifts except that which he has given to God of his own known image at the state of the establishment of his potentiality (*'ayn*) in the Divine Knowledge. Consequently, God bestows that upon him in his potential being (*wujûd-i-'aynî*). In other words, whatever each thing gives to God as knowledge of what they know of themselves, God knows that according to that image, and according to what is suitable to the image of knowledge He gives them that in their potential being (*wujûd-i-'aynî*).

Knowledge is not effective upon a known thing by what that thing

does not have. Rather perhaps effect and determination are for that which is known, because according to whatever image the thing known is individuated, knowledge relates to it through that image. Thus knowledge becomes subject to the thing known, and Divine Will (*irādah*) becomes subject to knowledge. Consequently, whatever the thing known gives the knower from the image of its own knowledge, the knower knows it according to that image and wills in accordance with that and bestows that same determination to its potential being. A thing knows God according to his own image of knowledge, by the image he is known by which image God knows him. Whatever of determination he gives, God is determiner and gift-giver over his potential being in accordance with the image of the way he is known. Because, by virtue of his being known he gives that image of knowledge, by which he is pictured in the being of the knower which is from all eternity the image by which he is known, which is the image of knowledge from all eternity and forever, which image is present through the essential continuity, which continuity is ever-present through the Presence of the Essential Knowledge. Consequently, the Divine Nature does not determine over an existent with destiny and fate except through that thing which has passed in the all-Eternal Knowledge, and the Eternal Knowledge does not concern each thing known except by virtue of what that known thing gave from its own established potentiality (*'ayn-i-thâbita*), because for the thing known there is the known measure (*qadar*) and the exposition of the limited picture by which particularity that thing known is differentiated from another, because in the Essential Divine Knowledge one known thing does not become particularized except by this measure (*qadar*) with which he is specialized and particularized. If this has dawned on somebody, in his case it becomes known from which degree and from which source of Divine Knowledge this knowledge happened. That is to say, he observes that all this is from the way he is known.

And there is not after this a category from among the people of God, higher and with more insight than this category; and they know the Mystery of Fate (*qadar*). The Mystery of Fate is the image of the way each thing is known in the Divine Knowledge, which is the image of that individuated knowledge (*ta'ayyun-'ilmî*) which determined over that thing at the state of the establishment of knowledge in the manners of being from all eternity to ever, and according to which God executes that determination in accordance with its requirements at specific times and in particular eras. And as this class of people know that the thing which is going to be particularized in the establishment of knowledge will manifest in the potential being (*wujûd-i-'aynî*) according to the image

of the knowledge, they are released from requesting and observe the flowing of the fate (*qadar*).

And they are of two kinds: those who know this in general and those who know it in detail. And those who know it in detail are higher and more complete than those who know it in general. And they know what there is in the Divine Knowledge, but only through God communicating to them, either by what their essence has given of knowledge of it, or else by showing him, through intuition, of his established potentiality (*'ayn-i-thâbita*), and the transitions of states over him endlessly. And he is higher, because he is in his knowledge personally in the station of God's knowledge of him, because his taking (of knowledge) is from one source. Those who know it generally are those who know what there is of God's Knowledge in it, and His knowledge of their manifest or secret states is according to the requirements of his essence which means that he knows it generally through belief (*îmân*) and proof (*burhân*), and the others, that is, the class who know the Mystery of Fate (*qadar*) in detail, they are knowledgeable through insight (*kashf*), and actually see it. Those who know it in detail know what is established in the Divine Knowledge concerning them. This is either by communication in detail from God of what his established potentiality gave of knowledge to Him, that is to say, God knows him according to what image he gave to God in the way he was known when his established potentiality was individuated in the establishment of knowledge, and in that state with whatever necessities and accidents and additions he was individuated. And God, with that very image, without more or less, communicates through suggestion to his potential existence. If the servant is a prophet, God's communication happens through the means of an angel, or is brought down and suggested to his heart and made known to him, and if the servant is a saintly inheritor (*wârith*) it is by suggesting it to his heart, whose established potentiality requires this specified state. This knowledge, by the suggestion brought to his heart, is not the same as the knowledge which results from reaching up to the knowledge of the established potentiality (*'ayn-i-thâbita*), because there is no rising to the witnessing of his established potentiality in the case of communicating, or giving him insight from his established potentiality and from the infinite transitions of states of his established potentiality. The one who knows through insight is higher than the one who knows through communication (*ilhâm*) because the one who knows through insight, his cognizance of himself happens at the station of God's knowledge of him, because the taking of knowledge is from one and the same source.

In other words, God gave insight to this pure servant with total Essential Bounty (*inâyah*) from the Presence of the Divine Knowledge

and from the universe of unknowable meanings. If he observed the totality of the established potentialities through the Essential particularization of the Unknowable, and the knowledge of the establishment of the singularity in the totality of the Absolute Reality and in the unknowable potential, and, being realized in his own established potentiality, if he observed that, and if he observed equally in the source of origin and degrees of being and manners of witnessing his own established potentiality with its states and quiddities and the necessities and accidents and all that is added on to it, and that all is from God in this world and the other, he observes that all that is from his own established potentiality which is the source of the Divine knowledge of him as the established potentiality in the Being of God is the same as God. And since it is not other, he will observe concerning himself and concerning others than himself in the way of detail what is established and what is realized in their immanencing and in their environments.

One who knows through detail is higher than the one who knows generally, because in his knowledge of himself he is at the same station of God's knowledge of him. That is to say, after the individuation and establishment of his established potentiality he knows in the same way, without end, all the manners of being and his states in the degree of witnessing exactly as God knows, because where he is concerned, the taking of the knowledge comes from one and the same source which is his established potentiality. In other words, in whatever way his established potentiality, together with all its states, is individuated in the Divine Knowledge of the Ipseity, God knows him according to that image, and his being known by God is equally according to that knowledge. When God gives him insight from his established potentiality and he has observed it, again he observes it in that same image because that same source is the same as the image of his established potentiality, and this is the same where it concerns God and where it concerns him where it relates to the individuated image. Yet from another point of view, God's Knowledge is different to the servant's knowledge because God's knowledge of him is Essential and it is not by means of an order, whereas the servant's knowledge of his established potentiality is by means of Divine bounty (*'ināyah*). That is why the Shaykh, may God be pleased with him, differentiated between the two and said as follows: However, it is so, that from the point of view of the servant it is God's bounty which has passed over him, and that (bounty) is also from among the totality of states of his established potentiality. However, there is this much, that this above-mentioned knowledge is from the side of the servant and becomes bounty from God which passes over him during the state of establishment in the Divine Knowledge, and this bounty is a state from

among the totality of states from his established potentiality. In other words, it is what his established potentiality gave to God, because the applying of this bounty is by virtue of the applying of the Divine Will (*irâdah*), and the applying of the Divine Will is due to the applying of knowledge to his states and to his established potentiality, and the applying of knowledge to him is by virtue of the natural essential aptitude and particularization of knowledge. Thus particularizations of knowledge and the unknowable receptivities are the sources and origins of Divine bounty. Thus this servant's knowledge of his established potentiality is Divine bounty passed over him from the states of his established potentiality. But God's Knowledge is not like this. This person of insight knows that (Divine bounty) when God raises him to that, which is to the states of his essence. It is not in the scope of the creature that God raise him to the (knowledge of the) states of his established potentiality according to which is the image of his being, so that (it is not in the scope of the creature that) when He raises him up, he be raised to the level of God's knowledge of these established potentialities in their state of non-existence, as there they are essential relationships and they have no form. This means, when the potentialities are unknowable in the Singularity of God, before the individuation of knowledge, they are not known as such because they are only essential relationships and are not individuated in the particularization of knowledge, so how can they be known to the servant by the knowledge of their form? Yet, in the Singularity, God's Knowledge is the same as His Being and His Ipseity wherein is annihilated the totality of the potentialities. Thus, when the established potentialities are annihilated in that Singularity, how can the knowledge of a servant reach it when the creature is the image of a potentiality, because the knowledge of the creature benefits from his established potentiality in the Presence of Divine Knowledge, and the established potentialities in their state of annihilation in the Singularity are not in being because they are only essential relationships? Consequently, the servant's knowledge of them is equally not in being. Thus knowledge cannot be established for the servant. But this aspect is when it relates to the servant; not when it relates to the established potentiality. Because the established potentialities are essential relationships and there is no scope for any creature to encompass these: only the Ipseity of God knows them because here the knower is not creature, and the totality or plurality of creatural being and the establishment of relationships of plurality in it are in non-existence.

Consequently, the difference between God's Knowledge and the knowledge of the servant in this matter is established according to two ways. The first is that the servant's knowledge is a bounty to him from

God, and the other is that the servant has no scope of reaching the knowledge which God has of the established potentialities in the state of non-existence except that at the state of establishment of the established potentialities in the Divine Knowledge the servant gifted with insight knows through bounty, in the same way as God knows the knowledge of its image. In short, knowledge is private to God in the state of non-being of the established potentialities. That the servant reaches the knowledge of them at the state of individuation of the potentialities in the Divine Knowledge, is God's bounty to the servant, where the servant is concerned and not where God is concerned. Consequently, equality becomes, in one aspect, secondary. Concerning this matter of the servant's knowledge of the established potentialities, we say this much, that in fact the Divine bounty for this servant where it concerns the expression of knowledge passed over him with this equality. That is, just as the servant's knowledge benefits from his established potentiality, equally God's Knowledge concerning the servant benefits from the servant's established potentiality because knowledge is subject to the known, and in the degrees of being, as long as the known is visible, knowledge happens by virtue of that which is known and the knower equally knows the known in that state by virtue of the form which the known gives. Consequently, in the expression of knowledge from the servant's established potentiality there is an equality established between God and servant, except that by virtue of the potentialities being annihilated by the dominion of the unknowableness of the Ipseity of the Uniqueness, reaching is from the Singularity, and there can be no equality imaginable in this. However, God's dawning to the knowledge of the established potentialities in the Divine Knowledge is different to the dawning of His knowledge of them which happens in the establishment in the Unknowableness at the state of the non-existence of the potentialities, because the knowledge which exists at the state of the non-existence of the potentialities is knowledge of the Singularity and is total and essential. On the other hand, the knowledge which happens at the state of the establishment of the potentialities in the Presence of Knowledge is by virtue of the knowledge of the images of the potentialities. Consequently, in whichever way each potentiality of the established potentialities and each reality of the realities of knowledge with all their states and necessities and accidents, is individuated, God knows them according to that image in the Presence of Knowledge. The knowledge of the images of knowledge is again derived from that. That is why the Shaykh says: It is because of that that God says 'until We know', because God's knowledge of the established potentialities is derived from the degree of the states and images of the potentialities, whereby God

says '... until We know'. Now let it be known like this, God's Knowledge is according to two parts. One part is the Essential, singular, total and general knowledge, and the other is knowledge of qualities and Names and of beings and of details. Essential knowledge in reality does not depend on information because the Singularity of the Ipseity is dominant over relationships of plurality and the unknowableness of plurality of being. Thus, the knowledge which is attributed to God by virtue of the collectivity of the Divine Names is not realized except by the verification of the reality of unknowableness and events of unknowableness, because in every instant there is a different manifestation of the Truth. Consequently, the knowledge which is attributed to God by virtue of the manifestation of that instant is not realized except exactly when that instant is in being. Thus the fact that by verification that knowledge is dependent on the thing known is by virtue of the fact that knowledge is a relationship appertaining to the manifestation of the relationships of things known. Thus the words '... until We know' are an indication of the dependence of the knowledge attributable to God by virtue of the exalted qualities and the beautiful Names, which in turn are dependent on the manifestation of the individuations and the realities of the informations in the domains of witnessing and degrees of being.

And renewal in this kind of knowledge does not necessitate renewal in the Knowledge of the Ipseity, because the consideration of the knowledge attributed to God by virtue of the essences of possibilities is other than the consideration of the Essential Knowledge, because the Essential Singularity is dominant over both knowledge of the relationships of plurality and the potentiality of the plurality of being. For these there are no manifested potentialities, because in the Essential Singularity, knowledge, knower and the known are according to singularity, and in the same way, in being, the Reality of Oneness, which is not added on to the Essentiality of the Ipseity, is One.

'... until We know': this is absolutely true of meaning. It is not like what a person who is not of this way (*mashrab*) conjectures. In other words, knowledge which is attributed to God by virtue of the Divine Names is dependent upon the manifestation of prevalence of states and determinations and effects and appertainances and relationships and qualifications and other necessary additions which are by virtue of degrees and stations in the Essential Being and in the immanental witnessings of the potentialities. In the same way, the Knowledge of God which is by virtue of immanental manifestations, is realized by the modes and manners of that which is manifested in the degrees of being. However, even if in reality the infinite images of the relationships and qualities and connections and appertainances which are in the power of

each place of manifestation, are known to God, still each manifested thing from among the manifestations of being, in whatever image of being of senses it be garbed, is known by God according to that sensorial image, and God knows it according to that image when it is garbed in that image. Thus, the believers, if they are not qualified by striving and patience, are not manifest in that image and are not known to God in that image even though God knows what striving and patience exists in the powers of each. Yet, if that intellectual image does not pass from power to action there can be no recompense for it. Thus knowledge is subject to the thing known, and in whatever image the thing known is garbed it is known to God according to that image. Consequently, ' . . . until We know' is a word which is certain in its meaning and this is not like what is conjectured by people who speak with the conjecture of transcendence who are not of this way (*mashrab*), because God cannot be transcended from the essentialities of His own Ipseity, and what is essentially necessary to His Ipseity by virtue of His essential relationships is this, that the totality of relationships is not manifested except in totality.

The reality of an event's depending on a state of things is the same as the reality of the thing made known. Consequently, according to this consideration dependency between relationships which depend one on the other does not deter from the fact that among the relationships, dependence in the Richness-beyond-Need of the Ipseity, and for the Ipseity, and in the necessarily-being-so of being, this relationship, that is to say, knower and known and knowledge, is essential for the Ipseity, because knowledge, knower and the thing known is the same thing as the Ipseity in the Essential Singularity and it is no other. Consequently, the dependence of knowledge on the thing known is for the individuation of the relationships of knowledge, by virtue of the aspect which is contrary to the Essentiality of the Ipseity. **The ultimate aim of the people of transcendence (through conjectural and intellectual transcending) is to bring this recent effect into knowledge, as in God's words: ' . . . until We know'; the connection is to knowledge, and not to the Reality which is the very same as the Ipseity. The one who transcends through conjecture and intellect reaches his highest degree in bringing this recent effect to connect to knowledge. That is to say, the recent effect is what relates to the knower, not to the reality of knowledge which is the same as the Ipseity. And this is the highest aspect for the person who speaks in this question with his intellect. If the person who speaks through his intellect had not established knowledge to be additional to the Ipseity of God, it would have been the best aspect, but he did establish knowledge to be additional to the Ipseity, and he brought the connection to knowledge and**

not to the Ipseity. Making the connection with knowledge and not with the Ipseity necessarily causes mischief because he proved something other to be additional to the Ipseity and by this he separated himself from the people of God who search deeply into the Truth, who are the possessors of insight and witnessing. Because at the level of the ones who delve deeply into the Truth, the knowledge which manifests from the potentialities is a thing which belongs to knowledge which was established at the state of non-existence of the established potentialities, which is, therefore, not additional to the Ipseity.

Now, as the words of the Shaykh led to the aptitude, he now refers back to the original aim which was the matter of gifts.

Then, we return to the gifts and say the gifts are either from the Essence which arrive through revelation from the Ipseity of Divinity, or they are from the Divine Names which are particular to the Presences of the Names and arrive from there. And the loans and the presents and the munificences can never be except through Divine revelation, and revelation from the Essence never is other than in the image of the aptitude of the one who receives the revelation, and no other than this happens. Whether all these gifts be Lordly or spiritual, like sciences, knowledges, realities, revelations or witnessings, or whether they be immanential and material, they never happen except by Divine revelation, and revelation from the Essence never happens except according to the aptitude of the one revealed to, and nothing other than this happens because it is the aptitude and the receptivity of the potentiality that requests and invites these revelations from the Essence and the Names. And the potentialities which receive the revelation are the images of Eternal Knowledge which are according to the spiritual gifts which are private to the munificent effusion and revelation of being, in accordance with the individuation of each one and each one's intrinsic aptitude.

This being so, the one revealed to sees in the mirrors of the Reality nothing other than his own image since the Divine revelation is according to the image of the one it reveals itself to, because the Divine revelation manifests according to the image of the aptitude of the one revealed to, and becomes individuated according to the aptitude of the one revealed to. Thus the image of the aptitude of the one revealed to becomes individuated in that revelation and becomes manifest. Thus the Divine revelation becomes the mirror to the image of the servant's aptitude. Consequently, the servant to whom the revelation is made, observing the Divine revelation in the image of his own aptitude, witnesses in the Divine mirror nothing other than his own image.

Now let it be known like this, that the Divine revelation reaches the complete servant due to the aptitude of his potential being. His aptitude

in the field of his potential being is due to his intrinsic essential aptitude in the field of the Divine Knowledge of the Ipseity. Thus if revelation happens for the one revealed to in his potential being, it would happen according to the image of the aptitude of his established potentiality, so that if a revelation were to come to the complete person he would observe in the revelation of God nothing other than his own image in the Eternal Unknowable, **and he does not observe the Reality**, that is to say, the Absolute Reality which is the total potentiality and which is the possessor of the image of the Totality and Absolute Essence. **And it is not possible that he sees It** because it is impossible to witness the Absolute Reality, which is total potentiality, because the seer has to be the total potentiality in order to observe the Reality which is the total potentiality. **With this knowledge in him, he, the servant who receives the revelation, did not see his own image except in the Reality as mirror. In this observation, if you saw images therein you did not see, because you have this knowledge that you did not see images or your image except in Him. In other words, he did not see his own image except in appearance in the mirror of the Being of God, and if you observe there an image, you will not be observing the mirror itself although you have knowledge of it. You will see only images or your own image in the mirror, because when your observation is drowned in the image observed in the mirror, the mirror itself cannot be observed because the eyes of a person observes only the one thing it is looking at, which means that you cannot see the image in the mirror and the mirror itself at the same time. If one looks at the image in the mirror, one does not see the mirror, and if one looks at the mirror itself one does not see the image in the mirror. God presents thus this example and sets it up for His Essential revelation so that the recipient of the revelation knows that indeed what he saw was himself, and there is no example closer or more similar than this for vision and revelation. This is so for the vision and revelation in existence.**

And strive in yourself, when you see the image in the mirror, to see the mirror itself; of course you will never see it. That is to say, you cannot see the image in the mirror and the mirror at the same time, and as in the case of not being able to see the mirror when you see the image, in the same way you cannot see the Being of God when you observe the image of the established potentialities in the mirror of God. Yet with all this, you will observe the image in the Being of God and you may think that what you saw is the image of God, but the image you see is your own image and it is not the image of God, because the revelation of the Ipseity of God to that person is through that person's image and not through the image of the Ipseity. The Shaykh made a poem concerning this:

**When my Beloved reveals Himself, with what eye is He seen?
With His own eye, not my eye; no other eye can see Him.**

God said: 'Eyes do not perceive Him.' Thus no other than Him can perceive Him. Consequently, the one who observes Him observes Him with His eyes. And it is absolutely so that only His eyes see Him. Some of the people who have understood this example of the image in the mirror even thought that the image seen is between the eye of the seer and the mirror. This is the utmost they have attained to of knowledge, whereas the order is like we have said and we follow that. This is because if the image were not imprinted on the mirror it would not be affected by the condition of the mirror in length or shape or size, and we have explained this in the *Futûhât al-Makkiyyah*. In the sixty-third chapter of the *Futûhât*, Ibn 'Arabi explains definitely: 'And the reflection in the mirror', he says, 'is neither existent nor non-existent, neither known nor unknown, neither negative nor positive, just as when a man sees his image in the mirror he knows definitely that he has perceived his own image', and goes on to explain that the image takes its form according to the mirror, and knows that his image is not between himself and the mirror, nor is it reflection of light from the eye to the image in the mirror or from elsewhere outside, and that he has without a doubt seen his own image as it is reflected in the mirror, and God shows the truth to His servant by this example and verifies whether he is unable to understand the reality of this, or if he does understand or whether he knows, and if he contradicts this reality he is completely unable and ignorant and in the most powerful perplexity (*hayrah*).

And if you have tasted of this, you have tasted that utmost limit, and there is no higher aim, which is the right of the creature. Now know it like this, that in the mirror of your established potentiality the individuation of God to you does not happen except by virtue of your established potentiality and its particularities and its aptitude. Thus when God reveals Himself to you through an Essential revelation you cannot observe God except in the image of your established potentiality (since your established potentiality is no other than an individuation of Him). Consequently, your witnessing God who reveals Himself to you as yourself is like the vision of your eye in the mirror observing your image. In other words, you cannot observe God except through the particularity of your own established potentiality, but always in the mirror of the Being of God. And do not covet or tire yourself to advance to a higher step than this in your progress.

What he means here by step is 'degree', because he takes into consider-

ation the steps of the degrees which have two aspects. One of these is that the established potentiality of the servant is a mirror to the Being of God and the servant's established potentiality is included in the mirror of the Being of God, thus the Being of God becomes included in the mirror of the established potentiality of the servant, and because the servant is a servant, under this consideration there is no higher step than this for him. The other aspect concerns the meaning contained in the word 'step' for ascent because each degree from the degrees is a rung of the steps. Or else it may be that the intention was the steps themselves which are the inclusion by degrees of the servant in God and the inclusion by degrees of God in the servant. In these two the difference is in the existence of its relationship. Thus, do not let your soul tire itself nor covet to ascend to a degree higher than this degree, because there is no higher degree than this degree, nor a step higher than this. Further than this is total annihilation and total non-existence, because you observe God in the mirror of your established potentiality and you observe yourself in God who is manifest in the mirror of the established potentiality, because the highest degree of witnessing God is after having been realized in your established potentiality, and when you are united with your established potentiality you observe God without the distinction or separateness of individuation, just as God observes Himself in you and equally you observe your potentiality as an image in God for God. **Further than that there is not essentially anything else.** In this sentence 'that' refers to the highest degree, and the word 'further' denotes knowledge as well as being, meaning the highest step in knowledge or in being. In short, for you to witness your established potentiality, which is the image of how you are known from all eternity by God in the mirror of the Being of God, is the very first step of the degrees of being, as this is for Man the realization of the known image and the individuation of the established potentiality, together with the individuation of knowledge. This is the first degree of the being of Man because this is the degree of the First Devolvement (*ta'ayyun awwal*) and beyond the First Devolvement (*ta'ayyun awwal*) there is no being for Man; consequently there can be no degree established for him, so there is not beyond that **anything except complete non-existence ('adam al-mahd)**. Which means, after God and His mirror and the essential place of His manifestation which is your established potentiality, from all eternity there is no knowledge of your image for God except that it is total non-being, because though you are existent as established potentiality from all eternity and forever, yet from the point of view of your potential existence and your possibility you are not individuated as potentiality (since your established potentiality is not yet individuated).

He is your mirror in seeing yourself. In other words, God is the mirror for you to see your self in. In other words again, the Being of God is the mirror for the manifestation of the stages of potential being because the immanental realities are manifested in the mirror of His Being (*hu-wiyyah*) and you are manifested with the images of the potential of being in the light of the revelation of the Being of God according to the images of the potential of knowledge. In the same way, the mirror of the Unknown (*ghayb*), which is the Being of God, is also the mirror; and Knowledge of God which is the image of Essential Unknowableness and the Eternal Virtual Being is also a mirror in which you observe yourself. Thus, as you exist as potential being, and thus divest yourself from your qualities and withdraw yourself from your relationships and qualifications, you observe your '*ayn-i-thâbita* in the Being of God, thus God becomes a mirror for you, and you are His mirror for observing His Names and the manifestation of His determinations. You are God's mirror as one total being for observing His Names and for the manifestation of the determination of His Names. In other words, God observes the images of His Names and His Essential relationships and Lordly qualities in you, and the determinations of His Names become manifest in you because Man is the place of manifestation for the manifestation of the totality of the Ipseity together with the totality of the Divine Names, and he is the place of origin of the determinations of His Names. But in no way is he other than the same, and the order becomes mingled and ambiguous.

The Divine Names and Essential relationships of Uniqueness, by consideration of potentiality, are no other than the Ipseity of God. Consequently, in reality you are the mirror of the Ipseity of God. Hence the order becomes mingled, vague and ambiguous, because God is the mirror to your self. Thus God is the hidden and your self is the manifest, and you become the mirror to the Names of God because the Divine Names are revealed to your essence. Consequently, from the point of view of the Names, God is manifest and you are the hidden. In short, God or creature, each one is mirror to the other, being manifest or hidden, or unknowable or witnessing, and exteriority and interiority and other relationships of Names and matters of the Ipseity being the same thing as the Ipseity, the order of being and witnessing becomes ambiguous and equivocal to certain people of different ways (*mashrab*).

In the same way, God's Essential revelation is a mirror to the unknowable relationships of Man which are his established potentiality, and the Being of God, when considered in revelation, is manifest in the established potentialities and the established potentialities are hidden. Thus the established potentialities which have been revealed to, become

manifest in the mirror of the Being of God with the images of their intrinsic aptitude. However, the established potentialities which are the unknowable relationships, are the same as the Being of God because relationships are essential and the image of its knowableness is the image of the knowledge of God. Thus, with reality and creaturality, the order of being becomes indistinct.

Some of us admitted ignorance in their knowledge of this, and said that inability to comprehend Comprehension (*idrâk*) is comprehension. Some of us, due to our perplexity and love, became ignorant in our knowledge of this. That is to say, one's knowledge bestowed perplexity. Thus one becomes perplexed in the difference between Reality (*ḥaqq*) and Creature (*khalq*). Or, in other words, some of us became ignorant in that knowledge, which means they became perplexed and confessed inability and said this. And this perplexity is the kind desired in the words: 'Lord, increase me in perplexity in You', which is not falling into ecstasy in a specific direction. The retiring and declaring inability of comprehension does not disable one from comprehending that this is the ultimate in comprehension, as Abu Bakr Siddiq, may God be pleased with him, had said: 'Inability to comprehend Comprehension is comprehension.' And of us there are some who know and do not say like that, and that is the best way of saying; rather that knowledge bestowed silence and did not bestow inability. Which means that some of us, with total place of manifestation and comprehension of the totality of singularity, came to know this order, that God, by consideration of Essential revelation, is the mirror for the unknowableness (*ghayb*) of the servant, and that the servant with the being of his potential is a mirror for God by consideration of His Names, wherein He observes the determinations of His Names and their effects.

Consequently, the person who knew this order did not speak in the same manner as the one mentioned, that is, he did not manifest inability. Therefore his words are higher than the former's. His knowledge did not, as in the former case, bestow on him inability. Rather, in this latter case the knowledge bestowed silence, and his silence is due to the completion and perfection of his knowledge, not from his inability. In short, he did not speak like the former, but rather knowledge gave him silence and did not give him inability, and this is the highest knowledge of God and this knowledge is for no other than the Seal of the Prophets and the Seal of the Saints. None of the prophets and envoys see this except from the niche of Light (*mishkât*) of the Seal of the Prophets, and no-one from among the saints sees it except from the niche of Light of the Seal of the Saints. These gnostics are the highest of the group of the gnostics of God and this degree is the highest degree from among the degrees of the

knowledge of God and this knowledge is not intrinsically possible except for the Seal of the Prophets and the Seal of the Saints.

Now, know that that person who is the inheritor of this becomes realized in this station and witnesses that he is the place of manifestation of the First Devolvement with width of receptivity and total place of manifestation; that is to say, he is manifested from the First Devolvement (*ta'ayyun awwal*), that is to say, from his essential being, with all the Divine Names and Lordly qualities, and his interior is imprinted in his established potentiality with his totality of singularity, and his established potentiality is not specialized with partial specialization, and he has collected in himself and encompassed the width and totality of the place of manifestation together with all the established potentialities and the realities of the Unknowable with the total comprehension of the singularity, and the totality of the potentialities are concordant in him and thus he is the same as the totality of the potentialities and the Realities of the Reality, then, the revelation granted to him in his receptivity in accordance with his individuated potentiality and his absolute totality of singularity of receptivity is the revelation of the singularity of the totality of completeness. Thus, in this revelation, by his exterior he witnesses the exterior and interior of God, and by his interior equally he observes the interior and the exterior of God. Through his encompassment of totality of singularity and the particularities which emanate from his completeness and his being the seal, he collects between the totality of the manifest and the totality of the hidden, and he observes God by witnessing of the potentiality, and also God observes him with the witnessing of oneness and totality, so that he is individuated in the oneness of potential so that he is transcended from being limited.

Consequently, in that station, the revelation bestows upon him the comprehension of the ultimate of knowledge, and the comprehension of silence and the non-existence of perplexity. This witnessing does not happen except in the eternity and everlastingness of the Mohammedian perfection of human reality. For this reality of the totality of singularity of perfection in its degree of manifestation and place of manifestation and also in the witnessing of the universes, there is the individuation of oneness and of totality. Equally there is for him in its degrees of hiddenness and unknowableness and in the spiritual and angelic spheres, the individuation of oneness and totality and completeness. The exterior of this reality is prophethood and its interior is sainthood. For prophethood and sainthood, for each there are two collectivities. One is totality of totality and the other is differentiation.

Thus, the totality which was in Adam before detailing was the image

of the totality of the singularity of the place of manifestation of elemental and human collectivity. Thus Adam is the image of the totality of totality. The totality which comes after detailing is the totality of differentiation and these are the manifestations of perfect people from among the prophets and saints of the humankind, until one reaches the Seal of the manifest and the Seal of the hidden. For this degree there is the totality of acts of praise and the singularity of the totality of Divine and Essential perfections. If this degree of singularity of totality were at the degree of the manifestation of the Perfect Man, that would be prophethood. Consequently, the one that is present with the perfection of the totality of singularity is the Seal of the Prophets and Envoys, which is Mohammed (S.A.). And if the totality of perfections and the singularity of the totality of acts of praise were to be in the interior of the degree of the Divine Essential human perfection, then it would be sainthood. Then the one who is present with the totality of perfections of the reality of meaning which is individualized in the interior of the totality of the singularity of Reality and createdness, is the Seal of the Saints. And if it were the private totality of singularity which is of uniqueness, then the person who is present therein would be the special Seal of Mohammedian Sainthood which is at the degree of the Seal of Mohammed (S.A.), and is his complete heir. But if the singularity is the singularity of the totality of the totality of the universe, which is in the spirit of the interior of the totality of the singularity of human perfection, the person who is therein present is the Spirit of God and the Word of God, which is Jesus (S.A.), who is, in the last emergence, absolutely without a doubt the Seal of Universal Sainthood.

Thus, after you have come to know this system, you would know that in fact the Name of the reality of the totality of the singularity of human perfection is necessarily Mohammed. Thus, if this is due to the totality of manifestation and prophethood, and thus, if it were due to the realities of necessarily-so-ness and Divine relationships, then the person would be the place of manifestation of the singularity of the totality of totality. And for this particular totality and sealhood there is spirit, meaning and image. The image collects together spirit and meaning because the collecting of the image of meaning and spirit with all its necessities and specifications and accidents is his uniqueness (*aḥadiyyah*). If it were that he was collected together with the realities and meanings of the totality of oneness, and if the image of Divine uniformity (*taswiyah*) were to manifest over them, and if God blew over that image with His Breath of Compassion (*nafas-ar-raḥmân*) His spirit of perfection of totality of singularity, then this above-mentioned Mohammedian image would be between the totality of spirituality and the Divine perfection of the

totality of singularity, and between the totality of the reality of meanings, and between the collectivity of human corporeality, and that would be Mohammed (S.A.), whom God has commended.

That which is particular to his totality of manifestation is the Father of Mankind, Adam (S.A.), and that which is particular to the totality of spiritual interiority is the Divine Spirit, which is Jesus, and the sainthood which is specific to the totality of totalities among the totalities of singularity in the interior of the degree of the reality of meanings is for Ibn 'Arabi, who is the special Seal of the source of detailing (*Fuṣūṣ*), may God be pleased with him. The collectivity of this Seal is total between the totality of meaning and spirit and image, and between the reality of his collectivity of the totality of meaning and spirit and image, and necessitates the manifestation of the collectivity together with his collectivity. This Seal's relationship to the Seal of Prophethood is like the relationship of a descendant. The relationship of Jesus, who is the Spirit of God, to the Seal of Prophethood, is like the relationship of an heir who is not a descendant, and the sealhood of interiority and sainthood is combined between them.

Now, Oh seeker of knowledge of the perfection of mankind, and Oh incliner towards the light which emanates from the niche of Light of the Seal of Mohammedian Sainthood, let it be known like this, that the reality of Mohammedian perfection with its manifestation contains the totality of potentialities of the Divine potentialities and Names, and collects together the origins of the realities of prophets. And all the realities of the prophets are individuated therein because each prophet is the place of manifestation of a special Name from among all the Names, and by the reality of that Name is dependent upon God, and it is by virtue of that that it takes the predications of prophethood and envoyship from God.

The Divine Names in their breadth of determination and application and their prevalence over other Names are various. Thus the facets among the prophets is due to the dissimilarity and variousness of the Names which are their states and orders and origins, and their prophethood is partial prophethood. However, if the Name of any prophet, which is the source of his prophethood and the origin of his dependence, is more prevalent over other Names, it is as if it totalizes the intrinsic qualities of the determinations of the other Names and that prophet is the closest to the Mohammedian totality.

Thus, each prophet receives the knowledge appertaining to prophethood in the Reality of Realities, which is the reality of his Divine Name, and takes it from the Mohammedian perfection of human reality due to the breadth of the determination of that Name, because that reality is

the beginning and the place of totality of all realities. This Divine degree is called the niche of Light of the Seal of Prophethood. In the same way, Mohammedian perfection of human reality totalizes, by its interiority, the interiority of Lordly qualifications and Divine Names which are its essential relationships which are attributed to the Ipseity. This is the degree of the source of effusion of the totality of the reality of necessarily-so-ness and of possibilities. This Divine degree is called the niche of Light of the Seal of Sainthood. There is no difference between this and non-manifestation except in the individuation itself.

All the saints through the aspect of sainthood, and all the prophets, receive from this niche of Light the knowledge and tastes which are special to the degree of Mohammedian Seal of Sainthood. What is received from this degree comes through a special aspect, perhaps rather it is due to total annihilation. This happens through the aspect of the imprinting of this degree of totality in the reception, whereas the reception of the knowledges appertaining to prophethood is through intermediary. That is why the prophets, through the aspect of their prophethood, do not receive from this degree, because in the prophet the human relationship is necessary; whereas in this degree immanental relationship is in annihilation. Thus, when the prophets' creaturality is annihilated in the Reality they receive the knowledge appertaining to this degree through the aspect of their sainthood.

The Prophet pointed at this when at times he was relieved from the predications of plurality and was drowned in the oneness of that degree, with the words: 'I was with God at times and there was not extended to me the possession of closeness, and I was not a prophet envoy.' Thus the beginning of the effusion of all prophets and saints is this degree of totality of Divine Singularity. However, the prophets, in their creatural relationship, do not take from this degree without intermediary because, as has been said, the creatural relationship is therein in annihilation and when they arrive at this degree they are relieved from the relationship of creaturality and receive by virtue of their sainthood the Divine Knowledge which is the knowledge that appertains to Oneness and to the Essential Unity. When they are qualified by prophethood they receive from the degree of the 'joining of the two arcs' (*kâba kawsayn*) which is the manifestation of this degree, and from other Divine and immanental degrees below this. In any event, the Divine Effusion descends from this degree, yet, because of the aspect of prophethood, the envoys receive from the exterior of that degree, and the saints due to the aspect of their annihilation and sainthood receive from its interior. Consequently, the knowledges which are particular to the completion of human reality are not taken by the prophets and envoys except from the niche of Light of

the Seal of Prophets, and of the saints, not one observes except from the niche of Light of the Seal of Sainthood.

These two degrees, manifest and hidden aspects, are both, according to one consideration, Divine degrees. Dissimilarity between the two is due to relationship, because the exterior of Mohammedian Reality is prophethood, and its interior is sainthood, and the Presence of the determinations of the Name Manifest and the prolongation of the Name Manifest is from the Name Interior, and the manifestation of the effects and the determinations of the Name Interior is by the Name Manifest. Thus superiority is among and between the relationships of Divinity. Under another consideration, the Divine Reality of perfection and completion is the Mohammedian Reality and its manifestation is the prophethood of the Mohammedian totality and its interior is the Mohammedian absolute Sainthood.

Mohammed (S.A.) is in manifestation the Seal of Prophethood and in the interior the Seal of Sainthood, but the necessities of the manifest are plurality and relativity, and the necessity of the interior is oneness and absoluteness. Thus, interior and exterior are in one aspect in opposition to one another, and to avoid worry during the time of invitation and so that the determination of oneness and the determination of the Mysteries of Destiny and Fate do not prevail over the determination of the manifest, his self was individuated in the Absolute Prophethood which encompassed him during the period of prophethood. However, a person who is individuated and appointed from among Absolute Sainthood, and the most complete heir from among the complete heirs, is like a mirror to the imprints of that degree. According to another consideration he is the manifestation of prophethood, and prophethood is of the immanental qualities and the interior is sainthood, and sainthood is of the Divine qualities, and he is the Saint, the Praised, and is present in the exterior with the Seal of Prophethood (S.A.), and he is called the niche of Light of Sealhood of Prophethood, and equally in the interior he is present with the saint who is of the completeness of the heirs of Mohammedian Seal of Sainthood and he is called also the niche of Light. Thus, all prophets and envoys receive from the niche of Light of the Seal of Prophethood by virtue of the breadth of encompassing of the Names which are their states and origins, and all the prophets receive the knowledge which is particular to the way of the Mohammedian Seal from the niche of Light of the Seal of Saints. So much so that in fact the envoys do not see what we said (above) that they saw except from the niche of Light of Seal of Sainthood, because envoyship and prophethood, that is to say, prophethood and envoyship of law-making, are both cut off from sainthood whereas the (total Mohammedian Divine) sainthood is

never cut off. And since the envoys were saints, they also receive from the niche of Light of the Seal of Sainthood, and they do not see what we have mentioned except from the niche of Light of the Seal of the Saints, and how else would those saints who are below the prophets in degree receive it from elsewhere?

Now, according to the aspect above-mentioned, sainthood is the interior of prophethood and prophethood is the manifestation of sainthood, and the niche of Light of the Seal of Sainthood is nothing other than specific Mohammedian Sainthood. That is to say, that which unites all the sainthood which is differentiated in all the prophets and saints, and the sainthood which prevails over the particular aspects of all things and the potentialities and realities of all existence, is the absolute Divine Sainthood.

The niche of Light of the Seal of Prophethood is no other than the specific law-giving Seal of prophethood of the Envoy (S.A.), who through his particular essentiality is specialized for this station. Thus the niche of Light of the Seal of Prophethood is the singularity of all the prophethoods which is differentiated in all the prophets. And the prophets are the detailed images of that Absolute Prophethood and the Envoy (S.A.) is the image of the totality of its singularity. Consequently, for the prophet, prophethood is a relationship of specialization and he is an intermediary between God and his people, and the prophet takes by it from the Sealhood of Absolute Prophethood, according to what is suitable to the state of his people, those things by which result their worldly well-being and their manifest affairs and their interior religious happiness of the next world. However, each prophet takes the determinations of law-giving and prophethood through his sainthood because the reality of sainthood is closeness, and the limit of the degrees of closeness is the elevation of the position of the intermediary. 'There was a time in which there was not a close angel or a sent prophet.'

Prophethood does not happen except through the intermediary of an angel which inspires the prophet. Consequently, the niche of Light of Sainthood, even though by origin it is for the Envoy of God, yet it is specific to the person who is individuated and present therein. That is why it is called the niche of Light of the Seal of Sainthood, and each prophet takes the Divine determination by virtue of his sainthood from the niche of Light of the Seal of Sainthood according to five sorts.

One is the specific wisdom which does not prevail over his people; another is a wisdom in which the prophet and his people are associated; the third wisdom is specific to the people but not prevalent over the people; another is again where the prophet and his people are associated; and the fifth one is a wisdom which is specific to the people and which is

not prevalent over the prophet. Consequently, the envoys and prophets take this specific knowledge by virtue of their sainthood from the niche of Light of the Seal of Sainthood, because envoyship and prophethood of law-making is cut off and sainthood is not cut off, and these words include two aspects.

One aspect is this, that prophethood and envoyship of law-making is not a permanent quality for prophets and envoys. They are particular to the emergence of this world and when they have passed away from their worldly emergence their taking through prophethood and envoyship becomes cut off, because when they die their prophethood and envoyship is cut off, and they then take from the niche of Light of the Seal of Mohammedian Sainthood, which is the same source, this time from the aspect of the sainthood being in the isthmuses of the other world and the elevated Presences, because effusion is never cut off from, and is continuously present with, prophets and envoys.

Another aspect is this, that envoyship and prophethood are qualities of creaturality, and the determinations which are taken with these appertain to giving news of the wonders of the Unknown (*ghayb*) and the particularities of the Presence of Compulsion (*jabarût*) and Spiritual sphere (*malakût*), and the qualities and the Names, and refer to the determinations and happenings of immanence, and it is not possible for them during that period to attain to the Oneness of the Divine Essence and to the potentialities of the unknown and the relationships of the Ipseity, or to the knowledge of the mysteries and determinations which are particular to the specific Mohammedian Sainthood, and it is unimaginable that as long as the prophet and the envoy are clothed in immanental relationships that they should take without intermediary from the Mohammedian niche of Light. Thus, if God wished to make the prophets and envoys witness the knowledges appertaining to the mystery of Oneness during their earthly emergence, He would remove totally from them their creatural qualities and lift off the determinations of plurality. Prophethood and envoyship, not being of essential qualities and not being of the qualities of God, become cut off from them, because their essential qualities are total poverty and total annihilation, whereas sainthood is a quality of God. Thus, prophethood and envoyship have no place in the niche of Light of Seal of Sainthood which is the image of the singularity of the unknowable potential and the Divine Names. Consequently, the taking which was through the aspect of prophethood and envoyship is also cut off. Yet the taking which was through the aspect of sainthood is not cut off. Thus prophets and envoys and other saints, whether during their existence in the emergence of this world or whether they have been transported to the emergence of the next world,

who wished to observe the above-mentioned knowledge in the spiritual isthmuses and elevated Presences, cannot witness it except from the Seal of Sainthood which unites completely, and they take from there, and envoyship and prophethood of law-making is cut off. And from the point of sainthood, the prophethood of verification and explanation is not cut off, because taking from God is continuous and God's inspiration and revelation and instruction and exposition is never cut off because God called Himself by the Name Saint, and He did not call Himself by the Name Prophet or Envoy. And this is the meaning of the Shaykh's words above.

When and if God desires His envoys and prophets to see the knowledges and determinations which are particular to closeness with the Seal of Sainthood, He does not let them see it except through the niche of Light of the Seal of Sainthood, which is from the specific Mohammedian Sainthood; especially the Mystery of Fate, the knowledge of which is exposed in the station of invitation of knowledge.

So observe how Moses tried to learn the private (*laduni*) knowledge from Khidr, who is not at the degree of the Mohammedian Seal of Sainthood but is of the Singular people, and who said to Moses: 'I have a superior knowledge which God taught me but did not teach you, and you have a superior knowledge which God taught you but did not teach me.' So look at how Moses tried to learn the private knowledge from Khidr and how he also tried to take this knowledge from trees and angels. How is it that he would not take knowledge from the place of manifestation of the Mohammedian Spirit?

As the prophets and envoys are in this relationship with the niche of Light of the Seal of Sainthood, it must be necessarily and primarily that other saints should receive knowledge from the niche of Light of the Seal, and the Shaykh in the *Futûhât al-Makkiyyah* in the 14th chapter refers to these things and says: 'But as for the Pole (*quṭb*), he is one; and he is the Spirit of Mohammed (S.A.), and he is the helper and the extender of help to all the prophets and envoys from the first emergence of Man to the Day of Judgement. . . . And of the places of manifestation of the Mohammedian Spirit, the most perfect places are the *quṭb* of the time and the Singular ones, and the Seal of Mohammedian Sainthood, and the Seal of Universal Sainthood who is Jesus (S.A.).'

Even if the Seal of Sainthood is subject to the religious laws by the Seal of Envoys, this diminishes nothing of his station and does not contradict what we believe him to be. That is to say, the niche of Light which is the Seal of Sainthood is equal in degree of absoluteness, whether it be considered as particular Mohammedian Sainthood which is the interior of the Envoy, or whether it be considered as total qualification from

among the Divine qualifications and a degree of complete totality from among the Divine degrees. Whichever case, it is all-inclusive of the totality of the Divine degrees and is the origin of the effusion and the source of knowledge of all the prophets and envoys and perfect saints. Thus, as the Seal of Sainthood is individuated in that niche of Light by virtue of his individuation in that degree of totality and by the imprinting of that degree on him, and as he is the source of all that is received by virtue of his being annihilated in that degree, and as he is the place of manifestation of collectivity and of detailing, the fact that he is subject to the Seal of Envoys and the determinations of the religion of the Seal of Envoys, does not diminish in any way from the height of his station, and in any case, as all the prophets and the envoys and saints receive from his niche of Light, their allegiance to him is not contradicted.

In spite of what Dawud al-Kayseri says about this, the one who is meant by the Seal of Sainthood is not the Mahdi, nor is it meant to be Jesus, because Jesus is the Seal of Universal Sainthood and the Universal Sainthood starts with Adam and ends with Jesus. As God says: 'At the level of God, Jesus is similar to Adam.' The Shaykh, God be pleased with him, in his *Futūḥāt al-Makkiyyah* in the 73rd chapter and in the 13th part, mentions: 'The Seal is of two parts: with one Seal God seals Absolute Sainthood and with the other Seal God seals Mohammedian Sainthood. But the Seal of Absolute Sainthood is Jesus (S.A.) and he was the Saint with Absolute Prophethood at the time of those people, and he will come down towards the end of time as heir and Seal and there is no saint after him with absolute prophethood, just as Mohammed is the Seal of Prophethood and there is no prophet of religion after him. And indeed Jesus was one of the greatest Lords of determination (*ahlu-l'azm*) from among the envoys and one of the most special of the prophets, though the determination of prophethood over him in this station of prophethood was removed by the ordinance of time over him and changed to another, and he will come down as saint, this one of the Absolute Prophethood, with whom all the Mohammedian saints will join. He is of us and our Lord. In this order the first prophet was Adam and the last prophet was Jesus. He will be implicitly prophet and on the Day of Judgement he will be with us and with the Envoy. But as for the Seal of the Mohammedian Sainthood, he is a man of Arab origin from among the best and most noble, and he exists in our time. I knew of this in the year 595 and saw its sign which He hid from the eyes of His people, and revealed it to me in the city of Fez, and I even saw the Seal of Sainthood from him who is the Seal of Absolute Prophethood, and many people do not know this. And just as God sealed by Mohammed (S.A.) the prophethood of religion, in the same way God sealed by the

Mohammedian Seal the sainthood which results in the Mohammedian heirs; not those that result from other prophets, because there are among the saints those who inherit from Abraham, Moses and Jesus, peace be upon them. All saints after this take from the Seal of Mohammedian Sainthood. But as for the Seal of Universal Sainthood, after which there comes no saint, that one is Jesus (S.A.).' And in chapter 15, the Shaykh says: 'What is the purpose and meaning of the Seal? Its purpose is transportation of the perfection of the station. And to prevent and forbid its meaning. This is because the world has a beginning and an end, and its sealing is decreed by God. All that there is in it, by virtue of its praise for Him, has a beginning and an end, and it is because of all this that there is the bringing down of religions, and God seals this bringing down of religion by the religion of Mohammed (S.A.) and he is thus the Seal of the Prophets, and God knows all. And there is also the Universal Sainthood and that one began with Adam, and God sealed it with Jesus. He sealed by that same thing with which He began, and as He began this order by an absolute prophet, so He sealed it equally. And if there is any difference at the level of God between the determinations of Mohammed and the determinations of other prophets, it is in the general emanation and the infusion of niches and the cleanliness of the earth, and the taking it as a place of prayer and prostration and in that He gave him the ability to 'read between the lines' (*jawâmi' al-kalim*), and help through meaning and that is fascination for beauty, and gave him the keys of the treasuries and sealed with it prophethood and the use of the determination of all prophets after him. And He brought down to the world from the station of speciality the desert which is the sainthood which is special to the Seal, and He prepared his name and isolated his creation, and he is not the Mahdi which is expected because that one is from his descendants. He is not from the prophets of physical descendants, but he is of the descendants through his character and his hereditary qualities.'

And the Shaykh (R.A.) said in the *Futûḥât* in the 65th chapter: 'And I saw myself in a dream, and gathered from it great good news from God, because it fitted the *ḥadith* from the Prophet: "I am, among the prophets, like a brick in a wall, which is complete except for one brick; I am that same brick. And there is no prophet or envoy after me." And he compared prophethood to a wall, and the prophets to the bricks of the wall. And this comparison is extremely beautiful because that wall is only manifest by the bricks which compose it. He was the Seal of the Prophets. I was in Mecca in 599 and saw in a dream that the Ka'aba was built of bricks of silver and gold. The building was complete and I was looking at its beauty and turned my face towards the side which is

between the Yemen and Damascus corners. At a place close to the Damascus corner, there were two bricks missing, one of silver and one of gold. In the top layer a gold brick was missing, and in the layer under it a silver brick was missing. I saw myself fitting into these places like two bricks of silver and gold which completed the wall, and left nothing missing. I stood and looked at this and knew without doubt that these two bricks were my own self and no other. I woke up and gave thanks to God and said most abjectly: "I am of those who are subjects to the Envoy (S.A.) and to the prophets, peace be on them all, and it is suitable that I be the Seal of God for His Sainthood only if this is dear to God", remembering the *hadith* of the Prophet regarding the wall and the brick. I told this to some knowledgeable people in Mecca and understood from them that what had happened to me of elevation had not happened to them. The seer of this vision asks that He perfect me by His Generosity, because special devotion to God does not accept boundaries, nor imbalance, nor inaction. And this is indeed God's Munificence, Who gives to whom He pleases.'

As for the Seal of Sainthood he can be in one aspect lower and in another aspect higher than the prophets. The aspect of being lower is due to the fact that he is qualified with total servanthood, and his servanthood is most complete and he does not possess a law but rather he subjects himself to the determinations of the religion of the Seal of Envoys and receives the religious determinations from him. Thus, by consideration of his subjugation to the religious determinations he is lower. The higher aspect is that the Seal of Envoys receives from his (the Seal of Saint's) niche of Light because during his invitation the Seal of Envoys, being garbed with some of the predications of plurality, receives only by means of an angel, whereas the Seal of Sainthood is in the source of totality and he is the place where all is received and he receives without an intermediary.

Now, as the order is as mentioned, do not conjecture that the person who is individuated and singularized in the niche of Light of the Seal of Sainthood is in every way superior to the Seal of Prophethood, because the Seal of Sainthood in the place of manifestation of the degree of total collectivity is not qualified by being, so there can be no question of superiority established for his being.

Now, as it has been mentioned several times, prophethood is the exterior of sainthood, and sainthood is the interior of prophethood. Consequently, he who is individuated in the station of the Seal of Prophethood is also individuated in the station of the Seal of Sainthood. Thus he receives from the outward aspect which is prophethood, and from the interior aspect which is sainthood. His interior is larger, more

prevalent, more elevated and more complete than his exterior because the exterior is immanence and plurality, and the interior is God and oneness. Consequently, his sainthood is higher and superior to his prophethood. The person who is individuated in that sainthood which is the Seal of Sainthood, is superior by consideration that he receives from Absolute Sainthood, which exists in the quality of his being the complete mirror, and that is Absolute Mohammedian Sainthood which is the interior sainthood of the Seal of the Envoys. But the Seal of the Envoys cannot manifest the knowledge which his absolute sainthood bestows on him in his manifested religious Way because the qualification of envoyship and prophethood is opposed to that, because the necessities of envoyship and prophethood are immanence and plurality, whereas the necessity of sainthood is God and oneness. Consequently, if God desired to manifest the knowledges which are specific to the Seal of the Envoys from his interior and sainthood, He would manifest it through the image of the Seal of Saints who is individuated in that sainthood from among the perfect heirs of the Seal of the Envoys. This is one of the beauties of the Seal of Envoys and is one of the places of manifestation of his reality.

Now, it is not that the Seal of Envoys imbibes from the niche of Light of the Seal of Sainthood which is the reality and interior of the Seal of Envoys, but rather that the Seal of the Envoys, while being qualified with the relationships of immanence and while being conditioned by the conditions of prophethood, imbibes from the places of manifestation of high spirits like Gabriel and the other angels, and also, when he turns to whichever of the places of manifestation of the images of symbols (*mithâl*) and images of the senses, he would receive private inspiration from the revelation of the private face of God in that place of manifestation. Thus, that place of manifestation bestows upon him prophethood, and the Envoy, imbibing from there, and witnessing therein one of the Divine faces, becomes higher than being a prophet, because the prophet, witnessing the creaturality in his own self, witnesses the Reality in it. Thus in the vision of his witnessing, the determination of the place of manifestation is removed. Consequently, according to this aspect, height emanates from the state of the prophet. This is due to the perfection of the prophethood of the prophet and this is specific to the Envoy (S.A.) who never lifted his head to Lordship from absolute servanthood. He saw the Divine aspect in all things. And if prophethood were to be considered as a Divine quality for the relationship of immanence in sainthood, again that also contains two aspects. Either sainthood is considered a Divine quality for the Seal of Prophethood, which quality is his relationship to God, or it is considered an Essential quality for

God. If sainthood is considered a Divine quality for the Seal of Prophethood, then the individuation of the Seal of Prophethood with the Divine quality is higher than his individuation with his creatural quality. The aspect where it is higher is like this, even though in another aspect it is lower. Because sainthood, which is interior, is a Divine quality and contains expansion of oneness and prolongation of effusion and revelation, whereas prophethood, which is exterior and which is a creatural quality, imbibes from the sainthood and continues from there. And the aspect where sainthood is lower is this: sainthood is interior and the predication and the effects of the interior is apparent through the place of manifestation of the exterior and depends on that to manifest its power and strength, and it preserves its effusion and revelation. On the other hand, if sainthood is considered as an Essential quality for God, there again the Seal who is individuated therein is in one aspect higher because he collects in himself all the individuations of knowledge and the relationships of the Unknowable and the plurality of relationships of existence, as well as being extended and prevalent over both oneness and plurality.

Consequently, by virtue of sainthood, all the prophets and envoys and the saints who have arrived, take as their source of knowledge that absolute, unique, total Sainthood, and the person who is individuated therein is called Seal of Saints because he manifests with the perfection of sainthood therein, and the sainthood is sealed by him. That sainthood is also called the niche of Light of Seal of Sainthood because that light is imprinted in the Seal of Sainthood from which God effuses for all the potentialities. The absolute sainthood which is an Essential, total, Divine quality, is higher and more collective than the prophethood which is a creatural quality. Thus the Seal of Sainthood who is individuated therein with absoluteness and expansion, is certainly higher than the Seal of the Prophets who is conditioned by the conditions of prophethood during his time of invitation, since absoluteness and totality is higher than conditioning and differentiation. For example, the expansion of the chest of the Seal of the Prophets and the state of transcendence of his heart and the manifestation of the determinations of unity in him at the time of the journey for the Night of *Mīraj* of the Seal of Prophethood (S.A.) was in a way superior to his state when he was subjected to the order of invitation and conditions of prophethood. And in a way it was inferior because the manifestation of the totality of the singularity of the Divine Image, with all the completeness of Its Names and Essence, depends on the perfection of the human manifestation with which happens the perfection of polish and reflection. On the other hand, if one observes that the first and the last, and the manifest and the hidden is

no other existence than the Existence of God, prophethood which is manifest is equally a quality of God, and the manifestation which happens through it is the manifestation of God, and sainthood, which is interior as explained, is equally a quality of God. Consequently, the manifestation which is in the image of the Seal of Prophethood is higher in one aspect than the interiority which is in the image of the Seal of Sainthood, and the fact that it is in another way lower, is only between the relationships of the two aspects to God.

Indeed, what became apparent in our manifest Way corroborates what we believe in as shown by the superiority of the judgement of Omar concerning the prisoners of Badr, and also in the matter of the palm tree, and it is not necessary that the complete person should be the foremost in everything and in every degree. The story is that when the Envoy had conferred with his friends concerning the prisoners of war of the battle of Badr, Abu Bakr and the Envoy had preferred that they should be set at liberty after paying a ransom, but Omar adjudged that they should be put to death. Abu Bakr said to Omar: 'Oh Omar, whatever I say you oppose it.' The Prophet preferred Abu Bakr's words and validated them. Later on, the reality manifested according to the words of Omar, and superiority was established for Omar in this matter over all the other companions including the Envoy himself. Equally, in the case of the date palm, he said: 'I think if you leave it it will increase.' But the fecundity of the palm depends on its fertilization, and because of the words of the Prophet the people left alone the fertilization of the palm for a year and the fruit diminished. Then the Prophet said: 'You are more knowledgeable in the affairs of your world', and thereby he established the superiority of the people he was talking to over himself in this matter. It is not necessary for the perfect person to be foremost in everything and in every degree, such as partial superiorities which have nothing to do with prophethood. In fact if they exist in others and do not exist in the prophet, the superiority which is private to him by virtue of the degree of prophethood does not diminish, and it does not mean that the other person is absolutely superior to the prophet except if it were in a specific order in which the prophet does not exist and which would be detrimental to the station of prophethood. In the same way, the subjugation of the Seal of Sainthood to the laws of the Seal of the Envoys, does not diminish the absoluteness which is due to his individuation in the absolute, collective Divine Sainthood, and his comprehension of all the Divine and immanental degrees and his being the source of the knowledges of all the prophets and saints, because to appear with the determinations of religious law is not of the necessities of the absolute Divine Sainthood, so that it is not necessary to be foremost in every way, because he is

subject in religious law to an order which does not exist in him but exists in another. Thus he is lower in the knowledge of religious determinations and he is higher in the Divine gnosis and in the knowledge of Reality.

Due to the fact that the Seal of the Envoys is included in the station of Absolute Sainthood and rises to the degree of 'even less' (*aw adna*'), he is higher than all, because that station is special to him by origin.

The people who have reached a certain degree of maturity in esoteric matters look to the degrees of superiority in the knowledge of God; therein is their desire, to be foremost in the degrees of the knowledge of God, and at their level and point of view the knowledge of God is higher and foremost. As for the happenings of the immanence, they do not concern themselves with that, since naturally lack of knowledge in such things does not diminish them in any way. Perhaps rather the insight into the matters of the immanences and their concern with it would diminish them because it would prevent them from turning to God and from the observation of the Absolute Beauty.

Now the prophets are specialized for the purpose of announcing religious predications and for the observation of the orders of religion. Each prophet, in accordance with the Divine order, makes a particular people pray to God according to a specific Way and he is conditioned by teaching them and bringing them to happiness. In general all prophets, because of teaching their people and their concern with this, become veiled from the witnessing of their union during their ascension (*mīrāf*) and during their absence from among the people, since, on account of manifestation, though they are the inviters in accordance with a Divine order, their heart is towards the immanence.

The saints, on the other hand, are not concerned with the happiness and purification of the people, or with the teaching and the announcement of religious predications because invitation and manifesting is not of the necessities of sainthood. Perhaps rather they are under the dominion of the predications of the Name Interior which causes their vision to incline towards what concerns the predications of fate (*qadā'*) and destiny (*qadar*) and what is willed by God. Their expansion and their superiority is through the knowledge of God. The one who knows God most is the most perfect and highest. Consequently, as has been explained, that the lack of knowledge in the fertilization of the palm tree, and other things like this that concern partial orders of the immanence, does not diminish from the height of the rank of the Prophet, in the same way, for the saint to be subject to the religion imposed by the Seal of Envoys does not diminish their collective and encompassing knowledge and does not diminish them in the knowledge of God. Now, know for real what we have told you. That is, know according to its reality

that the Seal of Sainthood, being individuated in the degree of being the Seal and with his rising to the knowledge of the established potentialities, perhaps rather with the imprint of the established potentialities in him, is the most gnostic of the states of the potentialities and the most knowledgeable of the orders of the Unknowable and most gifted with insight. Consequently, understand that in reality he is the highest and the foremost. Thus, the Shaykh proclaims the primordality of the Seal of Sainthood and proceeds to explain it again from another aspect.

As for the example the Prophet gives, that prophethood is like a wall made of bricks, complete except for the place of one brick, that is to say, God represented prophethood to him in a dream as a wall made of bricks, and in fact the wall was complete except for the place of one brick. The reason why prophethood was represented as a wall is due to the fact that it is the image of the Divine encompassment of the determinations of religion which form the laying down of the language of the envoys in the Divine writings prior to the manifestation of the laying down of Mohammedian perfection and oneness of all religious prophethood. Thus the image of the detailed prophethood which is represented by each brick was complete except for the laying down of one brick which is the image of the laying down of the uniqueness and totality, and sealing of the Mohammedian station.

By this the Shaykh refers to what the Prophet said, that among the prophets, he was like a man who had built a wall and finished it except for one brick and: 'I was like that brick, and there will be no prophet after me and no envoy.'

Thus the Envoy was like that brick which completed the wall of prophethood. The Envoy saw only one brick missing to complete the wall, and as the wall represents prophethood, he finishes the wall of prophethood as he is the seal of it. Except that the Envoy did not see, as he said, that there was other than one brick missing, but for the Seal of Sainthood it is without a doubt necessary that he should see the same as that which the Envoy sees, and that he sees in the wall the place for two bricks. That is to say that there was nothing missing except the place for one brick, which was the silver brick because silver is the image of prophethood and gold is the image of sainthood. The Envoy was manifested with prophethood and invitation and was not ordered to appear with sainthood and invitation, but it is indispensable that the Seal of the Saints should see the same dream that the Envoy saw, or that he should see what the Envoy was represented as in the dream. This is because he is the heir of the Envoy and he could not be the complete heir without seeing the same, since it is necessary for each saint who is the heir of an envoy that all the states that are prevalent over the envoy and his essence

be prevalent over himself. Thus the Seal of Sainthood in his dream would see that same wall by which the Envoy was represented; that is to say, the prophethood would be represented to him in the image of that wall. Thus the Seal of Sainthood would see in his dream the wall which the Envoy interpreted as prophethood, but would see in that same wall the place for two bricks.

In other words, prophethood was represented to the Envoy as a wall which was complete except for one brick which represented the Envoy, and the Envoy became that brick. It is inevitable that the saint should see this dream, only whereas the Envoy only saw one brick missing, the Seal of Saints sees the same wall as the Envoy saw in his dream but sees two bricks missing. In it, to the silver brick of the Seal of Prophethood is added on the silver brick of the Seal of Sainthood which is imprinted with the Seal of Prophethood and fitted into the place of the brick missing in the wall of prophethood, thereby his self filling the gap in the wall. In this way, the Seal of Sainthood conforms to the place of the two bricks which he saw missing in the wall of sainthood and prophethood and completes the gap by his self.

And the bricks are of gold and of silver and he sees two bricks missing from the wall and he completes the wall with these two bricks of gold and of silver, and it is necessary that he sees his self (*nafs*) fitting exactly the gaps of these two bricks, and it is the Seal of Sainthood who is these two bricks and he completes this wall. This means that God shows him prophethood and sainthood and subjection and subjugation in the form of two bricks. Consequently, it is inevitable that the Seal of Sainthood should see his own self as two bricks, one of silver and one of gold, fitting exactly into the place of the two bricks. That is, he should see in his dream that it is his own self that fills the places of the two bricks. And with his being, the wall is complete. Now, just as prophethood is manifest and sainthood is interior, in the same way, gold is interior and silver is manifest. Gold is the image of real Divine perfection and establishes its sovereignty, and it is the reality and the interior of the silver. As sainthood is the real meaning and the interior of prophethood, silver by the perfection of its cleanliness is the closest to gold. But as the time passes and under the influence of things that happen, its image becomes tarnished, and in the same way prophethood becomes cut off, but gold is not like this. It does not tarnish or diminish because its original precious image is preserved. Equally, sainthood does not get cut off because God Himself is Saint (*waliyy*) and Praised (*ḥamīd*).

Thus when the Seal of Prophets and Envoys is created according to the Divine Character and with the qualities of servanthood and with the necessities of establishing religion and law and inviting to God, he

becomes outwardly sovereign of all, yet he is not appointed to reveal the Essential mysteries and the Divine realities. He is rather ordered to hide these in the religious determinations and in the positing of laws. That is why all the different prophets were shown to him in the form of a wall made of silver bricks in which the place for one silver brick was empty, because in the wall of prophethood each brick is the image of one of the prophets and thus the Envoy saw himself as the same as that silver brick which is the image of the uniqueness of the totality of the Divine characters and the totality of qualities. Thus the emergence of prophethood is completed with him.

But as the Seal of Envoys was not manifested with the determinations of sainthood, the brick concerning sainthood missing in the wall was not shown to him. Therefore it became inevitable that the Seal of Sainthood become manifest with the Essential Divine mysteries, and that his sainthood become the Seal, and that he see in his dream the two bricks missing from the wall, one of gold and one of silver, and that he observe his station in the image of the gold brick, and also, because he is subject to and is under the religious laws of the Seal of the Prophets, that he see his station in the image of silver so that he imprints himself into the place of the two bricks and completes the wall by being subject to the laws of the Seal of the Envoys as the silver brick, and since he receives all mysteries from God Himself as the gold brick, that he complete the wall through his being.

The reason that he sees the two bricks is because outwardly he is subject to the laws of the Seal of Prophethood by which he is the place of the silver brick, and this is the outward appearance. Nevertheless, in all matters of interior mysteries, the Seal of Sainthood receives directly from God, even though he appears outwardly to be subject. In other words, although the Seal of Sainthood appears to be subject to the determinations of religious law of the Seal of Envoys, and he appears to be qualified by that determination, he in fact receives its secret meaning from God without intermediary. In other words, the image of his receiving from God without intermediary that determination which is in the laws of the Seal of Envoys in the exterior is represented by the golden brick.

Because he sees the order as it is, it is inevitable that he sees it like that. And he is the place of the brick in the interior as he has imbibed from the same source from which the angel imbibes and with which he inspired the Envoy. To observe the order in the interior as it is, is the place of the golden brick, which is his aspect of sainthood. The Seal of the Saints imbibes, or has imbibed, from that same origin from which the angel imbibes by which the Envoy is inspired. In another meaning, God inspires the Envoy through the agency of the angel. According to this

consideration, the reality of the golden brick becomes established for the Seal of Sainthood, and sovereignty results for him. The determination of the fact that he knows the order as it is in his own self and by God, and that he receives the mystery of it from God without intermediary, results in his appearing to be subject in the exterior because he seemingly takes from the religious laws, by virtue of which he becomes subject to the Seal of the Envoys where it concerns religious laws. If you have understood what I have pointed at, then a beneficial knowledge has resulted for you.

What has been pointed out is this, that this saint who is the Seal is completely subject in action, in character, in state, in essence and degree, to the Seal of Envoys, and equally, in knowledge and station, his being the heir is prevalent, as he has been granted sovereignty in the knowledge of God and subjugation in being the heir of Mohammed. In other words, collecting in himself all Divine perfections in manifestation, being outwardly in perfect subjection to the laws of the Seal of the Envoys, and inwardly being strengthened and made successful, and taking directly from God without intermediary he becomes individuated in the niche of Light of the Seal of Sainthood and is the one that is followed by all in the knowledge of God. If all this is understood, then will result the arising of the beneficial knowledge which leads to perfection. The beneficial knowledge is this, that after Divine help, perpetual happiness in the exterior comes about through perfect following of the laws of the Seal of Envoys, because perfect subjection to the Envoy results in Divine Love. 'Say: if you love God, follow me. God will love you.' (Quran)

All prophets, from the esoteric knowledge (*ladun*) of Adam to the last of the prophets, without exception, receive from the niche of Light of the Seal of the Prophets; even though his existence in the natural body was delayed, indeed he is existent with his reality. Now, the Reality of Mohammed, according to which image Adam is manifest, after his existence and manifestation in the totality of Divine Presences and in the Presence of the Ipseity of Compassionate Blindness (*'ama*) and in the Presence of Knowledge of the Divine Names and in the degree of the Total Intellect, and equally in the Guarded Tablet and in the images of Nature of the Throne and the Chair and in the totality of the higher spirits and other high degrees of spirits and images and elements until finally all the images of the collectivity of the Divine humanity of Man is reached, and present and fluent in the places of manifestation of the Divinity and in all the degrees and Presences, does not cease from inviting all the realities and spirits to the Union of the Ipseity and does not cease from being effused and extended from all that. Thus all the envoys and prophets, receiving knowledge by virtue of their spirituality and reality in the past

emergence which has a prior existence in the elemental emergence, when they are appointed in the elemental emergence of humanity and each take the knowledge appertaining to the particularities of the people of their own prophethood, receive it from the Mohammedian Reality which is the niche of Light of the Seal of Prophethood. This is because even though the Seal of the Prophets was not manifested with his totality and his human existence at the time of the invitation and prophethood of the other prophets and was later than them in his natural body, yet he was existent with all his Divine Mohammedian Reality. Equally, after the end of their prophethood, by virtue of their sainthood, they continue to receive in the high and spiritual isthmuses of this world and the other world, and they receive from his niche of Light of Sainthood, which is the niche of Light of Seal of Sainthood forever. Thus prophethood is the essential qualification of the manifestedness of the Reality of Mohammed. The other prophets are the people of that same Presence and their prophethood is established only when they are appointed in the elemental emergence. And that is his words: 'I was a prophet when Adam was between water and mud', and the other prophets were not prophets except at the time of their appointment.

That is to say, the fact that the Seal of the Envoys was the source from which all is taken, and was present in the Divine Presence and the high and spiritual degrees, comes from these words. That is to say: 'I was a prophet when Adam was with his potential being between mud and water, and with his spiritual being between knowledge and potential', and no prophet other than the Seal of the Prophets was effectively a prophet except at the moment of his appointment. Consequently, as the Seal of the Prophets was a prophet before the creation of Adam, and as all the realities and spirits were extended from his niche of Light, thus being established, then all the prophets that come after Adam receive certainly from the niche of Light of the Seal of the Prophets.

In the same way, the Seal of Saints was a saint when Adam was between water and mud, and others of the saints were not saints except after acquiring the conditions of sainthood from the Divine qualities and being qualified by them as God was called by the Names Saint (*waliyy*) and Praised (*hamid*). As these two Names are of the Divine Names, priority becomes established for sainthood. Thus the words 'as God was' appertain to the words 'the Seal of Saints was a saint'. This is so because sainthood is one of the Essential qualities of God for the Seal of Sainthood. It is also an Essential quality because the sainthood of the Seal of Saints is through the Being of God. That is to say, it is because he is the same as God with His Ipseity, qualities and Names, not because he is other than Him. The sainthood of the others happens after being

qualified by the Divine qualities and after acquiring the conditions of sainthood from the Divine qualities. It can even be said that it can only happen after acquiring the conditions of sainthood from the Divine qualities, etc. That is to say, nobody other than the Seal of Saints becomes a saint in existence except after he is qualified with the Divine qualities and after acquiring the conditions which are the Divine characteristics. After this acquisition, the fact that he is a saint is due to the fact that God called Himself '*waliyy*' and '*ḥamīd*'. This is so because '*waliyy*' is one of the Divine Names. Consequently, a saint does not become a saint except after being qualified by the Divine Character and after being qualified by the Divine Names.

Now the Seal of Sainthood is one of the images from among the Mohammedian images by which is sealed the sainthood particular to Mohammed. Consequently, the determination of the Seal of the Prophets is like his determination before he was clothed with an elemental body, because it is necessary that the most perfect place of manifestation, which is the Reality of Mohammed, encompass the Essential revelation of that reality in the degree of sainthood, just as it necessitates the most perfect place of manifestation for the revelation of the degree of prophethood. And it is equally necessary from the existence of the Seal that in the degrees of prophethood and sainthood there be two images of the one reality which is the Reality of Mohammed. Nevertheless, of the two images which are established for that one reality, the one that is prior is sainthood, because sainthood is the interior aspect of that reality and is of the Divine qualities. Prophethood is its exterior aspect and is of the immanential qualities. Consequently, the niche of Light of the Seal of Sainthood encompasses the sphere of general Sainthood and collects together all the spheres of prophethoods and saint-hoods.

The relationship of the Seal of Envoys, in respect of his sainthood, to the Seal of Sainthood, is the same as the relationship that the prophets and envoys have to him. Now the Seal of Sainthood is individuated in the Seal of private Mohammedian Sainthood, and the niche of Light which is private to it and is the collectivity of the singularity of the sealing of the Divine particular Mohammedian Sainthood, just as the Seal of the Envoys is individuated in the sealing of the complete, encompassing, Divine, law-giving prophethood because it is his niche of Light. Thus the prophethood of all the prophets is a sainthood which is arranged in degrees because prophethood is of the images of the determinations of words of sainthood, and all the relative saint-hoods which are the interiors of all the prophets are the relative images of the perfect and complete Divine Mohammedian Sainthood. Consequently,

in respect of the sainthood of the Seal of Envoys, which is his interior, his relationship to the Seal of Sainthood is like the relationship of the other envoys who take their prophethood from the niche of Light of the Seal. The Seal of Envoys, in respect of the sainthood which is his interior, imbibes, without any intermediary, from the encompassing, total, Divine Sainthood and from the totality of the Reality of Mohammed which is the niche of Light of the Seal of Sainthood. In this interpretation the pronoun 'to him' would refer to the Seal of Envoys. However, it is grammatically preferable that the pronoun should refer to the word 'Seal'. This would then mean that 'in respect of his sainthood; his relationship to the Seal of Sainthood is the same as the relationship of prophets and envoys to the Seal of Sainthood'. That is to say, as the prophets and envoys imbibe from the niche of Light of the Seal of Envoys, so also the Seal of Envoys takes it from there by virtue of the personal relative being of sainthood which is his interior.

The Shaykh says in Chapter 14 of the *Futūḥāt*: 'But the Spiritual Pole (*quṭb*), only he is the Spirit of Mohammed and he extends to all the prophets and envoys, and the spiritual Poles from the time of the emergence of Man until the Day of Judgement say to the envoys: 'When was I a prophet?', and they answer: 'While Adam was between water and clay, and when his name was the reverberation of the Names.' And then the Shaykh said: 'And this is the Mohammedian Spirit manifested in the universe and the most perfect place of manifestation is in the *quṭb* of the time' and in Singular people (*al afrād*) and in the Seal of the Universal Sainthood, who is Jesus (S.A.)', concerning which he spoke in Mecca.

And indeed he is the saint, the envoy and the prophet. That is to say, by his interior he is saint, and imbibes from God, without intermediary, all the knowledges and mysteries appertaining to service. Consequently, sainthood is a relationship between the Envoy and God, and because he announces to his people from God he is an envoy, and because he is the awakener for his people of the orders of the other world from God, he is a prophet. Consequently, the aspect of the sainthood of the Seal of Envoys is higher than the aspect of envoyship and prophethood because these are immanent relationships, and the Seal of the Envoys, by that quality, is associated with God, because He is Saint (*waliyy*) and Praised (*ḥamīd*).

And the Seal of the Saints is the heir, who imbibes from the source and witnesses the degrees. The Seal of the Saints is a saint with his image from all eternity, and in the exterior, by his subjection to the ways of the Seal of Envoys, he is the heir to the totality of his knowledge and tastes and ways and determinations, and he receives without intermedi-

ary, from the source, that knowledge which he takes from the Prophet by virtue of his being the heir. Also he is the observer of the degrees of prophethood, of envoyship, of sainthood, and of caliphate and other degrees both Divine and immanental by virtue of his being individuated in the degree of the Reality of Mohammed which is the Reality of Realities. And from that degree he extends and effuses over all.

And he is a goodness (*husnâ*) from among the goodnesses of the Seal of the Envoys, Mohammed (S.A.), and he is the first of his community and Lord of the sons of Adam in the opening of the doors to intercession. Thus the Seal of Saints in the exterior is one of the goodnesses of the goodnesses of the Seal of the Envoys, which is due to the fact that being the best and most complete subject in the determinations of his Way, he is his most perfect heir in sealhood. And in the interior aspect he is goodness because he is individuated in the collectivity of the uniqueness of the complete place of manifestation in the interior of the sealhood of Mohammedian Divine image. Thus he is an individuation from among the individuations from all eternity of the Reality of Mohammed, as well as a revelation from among its revelations. In the same way, when the Seal of the Envoys manifested in the station of envoyship with laws, his sainthood did not manifest with the Uniqueness of Ipseity so that he could bestow upon the people who deserved it, the deserts of the Name the Guide (*hâdi*), because the goodness of his sainthood was interior. Thus this became manifest in the sainthood which is in the exterior his most perfect heir, and in the interior his most complete and most prevalent place of manifestation. According to this consideration, the Seal of the Saints is one of the goodnesses from among the goodnesses of the Envoy, except that because he receives directly from God without intermediary, he is the Viceregent of God and not the Viceregent of the Envoy. Mohammed is the first among the company of prophets and saints, and he is the Lord of the sons of Adam in opening the door of intercession, because the Reality of Mohammed, collecting all of the Divine and immanental realities, was made foremost of all the realities of prophets and saints in individuation and manifestation, and the other individuations of the realities of knowledge and images of personification of being are the followers of his individuation. And he was made to be foremost in his being over all the collectivity of the realities in the opening of the door. In consideration of this, he is qualified with firstness because he is the First Individuation (*ta'ayyun awwal*), and in his being that place of manifestation, the effusion emanated to the realities of prophets and saints. Thus he is the opener of the door of effusion of being, as well as being the opener of the door of intercession, which at

the Day of Judgement, when intercession becomes suspended' for the prophets, refers to him. Thus he is also qualified with lastness.

Another aspect is that after existence and having been qualified with all the Divine perfections of knowledge and excellencies of immanental existence, being the place of manifestation of all, so as to pass on into the station of 'even closer' (*aw adna*) and to be manifested with the quality of 'Mercy to the universes', he was made foremost over the other prophets and saints, and according to this consideration his precedence over the company of prophets is absolute. By another consideration he is conditioned by the opening of the door of intercession. That is to say, in opening the door of intercession he is the foremost of the company of prophets and saints and he is the Lord of the sons of Adam. Whether this intercession be considered as absolute and first, or whether it be considered conditioned and last, the Seal of the Envoys became qualified with firstness of opening the door of being, in individuation and manifestation, and in being qualified with the Divine perfections within the circumference of being, and after that passing to the degree of 'even closer' from 'the joining of two arcs' (*kâba kawsayn*), passes to the forefront of all the perfect prophets and saints, just as he is qualified with lastness in the opening of the door of intercession, which opening of the door of intercession becomes sealed by him, there being no necessity for intercession by another person after him.

However, the Shaykh's words 'foremost of the community' are transcendently general and point at the superiority and precedence of the Seal of the Envoys over all the aspects of the perfections and the realities of all communities, whereas his words 'Lord of the sons of Adam in the door of intercession' are specific to him and point to his superiority in the opening of the door of intercession, because the grandest intercession among the communities is specific to him. Thus the Shaykh establishes the firstness of the Envoy with his own words: 'foremost of the community', and with his own words: 'And I am the foremost of the sons of Adam in the door of intercession', which comprises the *hadith*: 'I am the foremost of the sons of Adam in the opening of the door of intercession', he establishes his lastness. He (the Envoy) specified the particularity of the state and did not generalize it—which he would have done if he had not mentioned the words: 'In the opening of the door of intercession' but had ended with the words: 'I am the foremost of the sons of Adam', which would have generalized his foremostness. One order is this, that at the time of the concussion of the Divine destruction, when all the prophets and saints would call out: 'My God, I take refuge in You', and when each person is occupied with his own salvation, the grand intercession which is a private order is not bestowed upon anyone other

can the Seal of the Envoys as the necessary particularity is the Mohammedian Presence. Another order is this, that the Seal of the Envoys particularized and specified his foremostness in the opening of the door of intercession because he is the mirror to the Mohammedian Absolute Sainthood which is his interior.

And in this particular state he precedes the Divine Names. That is to say, in the special state of the opening of the door of intercession, he precedes the Divine Names.

Now the Seal of the Envoys has precedence in opening of the door of intercession in three ways. The first one is this: When the reality of the Divine collectivity of Mohammedian Reality became individuated together with the *nafs-i-rahmâni* prior to other degrees of Divine individuations, the singularity of the Names and qualities which were in annihilation under the awesomeness (*jalâl*) of the Uniqueness of the Personality also became individuated. And each singular person became released from annihilation by the *nafs-i-rahmâni* and the intercession of Mohammedian individuation and became existent through a stroke of existence and became differentiated one from the other. Thus, the Reality of Mohammed, through the singularity of the collectivity of uniqueness with the revelation of the All-Compassionate, interceded for the receptivities of the realities of individuals, and having extracted the realities from the oppression of non-existence brought them close to being. This intercession is the opening of the door of Compassionate Mercy for the Divine Names, as well as being an intercession in differentiation and manifestation, from knowledge to the Essence and from non-existence to existence. Consequently, the *ta'ayyun awwal*, which is the first place of manifestation of the *nafs-i-rahmâni*, interceded for the intercession which is of the Divine Names and of the realities of prophets and saints.

The second way is this: The Divine Names and the realities of the *hayb*, each of these intercede, in the places of manifestation and in the universe, to manifest the tastes, the knowledge, the determinations and effects, which are treasured in each one's treasure house. The Names of the Divine realities are also dependent on the places of manifestation and the universes to manifest their determinations and effects. It is even perhaps that the realization of the Names is dependent on the places of manifestation. Consequently, as the universes and places of manifestation were not created, the determinations and effects of the Names and realities were not manifest. Even the Lordship of the Names was not manifest. It was after God had first created, as He says, the Intellect, which is the first degree of the degrees of Mohammedian existence, which gain is the Total Intellect and which collects in itself the totality of the complete and partial places of manifestation and the higher and

the lower universes, and which is a large place of manifestation for the manifestation of Divine Names and determinations and effects of the realities of knowledge, that the universes and the places of manifestation which are like some of its powers and materials and means became manifest with the being of the compassionateness of revelation from the darkness of non-existence ('adam), and the spiritual and light Mohammedian being opening the door of the coming about of immanent intercession, all the revelations and knowledges and effects and determinations of the totality of the Divine Reality of Names were manifested, and each one of these according to its largeness and receptivity and its collectivity and manifestability and by virtue of the comprehension of its circumference and subjectivity, interceded in the universes and places of manifestation by manifesting in the beings of the prophets its predications and effects, its knowledges, its revelations and its tastes. But for all of these, Mohammedian, light, and intellectual being opened for them the gate of intercession.

The third way is this: Each of the prophets and envoys who are the places of manifestation of the totality of Names, being the place of manifestation of one particular Name in their elemental existence, the revelation, the taste and the wisdom and knowledge which is treasured in the treasure house of that Name's predication and effect, which in fact is the Name's individual share of the Mohammedian Reality, intercedes to relieve from the dominion of the Lordship of a Name from among the Names of awe, those people who have fallen into natural desires and reprehensible characters, who are thereby deserving of the subjugation of the Lordship of one of the Names of the awesome Names. In this way, from Adam to the Seal of Prophets, all the prophets and envoys who have been appointed, invited and interceded for a specific people to the degree and power of the predication and rulership and power and collectivity of that Name on which they depended and extended from. But as each one of the Divine Names does not collect totally all the Divine Names in every aspect, and also each one of the prophets who are their places of manifestation are not present in the place of manifestation of the Mohammedian totality of the Divine collectivity, consequently they did not intercede generally on all the different peoples which are under the Lordship of the Names of dominion. Because, in comparison to the Name of Mohammedian collectivity the Names which are their fundamentals are partial Names and their laws in comparison to Mohammedian laws are partial and relative laws, and when the era of the Seal of Prophethood, which is the beginning of the total and the collector of all variations and origin, arrived, as he is the owner of the collectivity of the totality and place of manifestability of

the Ipseity, in accordance with the saying: 'We did not send you except as Compassionate Mercy to the universes', as his being is the same as the Mercy of the Compassionate, and as his law includes all the previous laws, he intercedes with the Mercy of the Compassion to all the universes and peoples as mercy to the degree of their receptivity. And his particular people are deservers of being the place of manifestability of the Compassionate Mercy. In general, by his being, total covering up of faults and the abolition of wrong (*bâtil*) and the perfection of polish and polishing happen; the door of invitation and intercession being opened by his being, in the same way in this emergence invitation through prophethood is sealed with him in accordance with the meaning: 'There will not be after me . . .'

Now there is another way which is the intercession particular to the emergence of the other world. The witnessing of the witnessing is that at the Day of Judgement people will be gathered to Adam for intercession. Adam will refer them to Abraham, Abraham to Moses and Moses to Jesus, and Jesus will refer them to Mohammed, and when they are all gathered to Mohammed for intercession the *ḥadīth* referring to: 'I am the origin of intercession' will become established. As he is the Mercy to universes, in the Day of Judgement equally his intercession is general. He may intercede even for prophets, saints and angels, and intercedes for their intercession. Thus God allows at His level that the angels, envoys, prophets and intercessors among believers use intercession. Each prophet intercedes for a particular people and the general intercession is particular to the Envoy. Thus, even in the situation of the Day of Judgement it is the Envoy who opens the door of intercession, and with God's permission he becomes the first intercessor. In the Day of Judgement the last intercessor is the most Compassionate, of the Mercifuls and intercedes at the level of the Vengeful Merciful which would draw a person who has not even ever done a good deed out of the fire. It is the Name the Benefactor (*mun'im*) and the Name Superior Gift-giver (*musfdil*) which take them out. Thus in the opening of the door of intercession over the sons of Adam, and over the Divine Names which are the origins of the prophets, the foremostness of the Envoy becomes established because at the degree of the *ia'ayyun awal* the place of manifestability of the *nafs-i-rahmānī*, and the totality of the Divine Names, became individuated with him and manifested in the universes and the places of manifestation with his succour manifested its predications and effects and revelations and lights, and the prophets which are the places of manifestation of the Names also helped through the means of his help. Consequently, the Seal of Prophets, being the possessor of the totality of collectivity, preceded the Divine Names in

the manifestation of predications and effects, because the prophets whose places of manifestation are the Divine Names, also being in their partial places of manifestation, are in need of the order particular to the Mohammedian collectivity; since that is the necessary particularity of the Seal of Prophets, he precedes through the necessities of that order the totality of the collectivities of the Names and prophets and is prior to them. And indeed the Name the Compassionate did not intercede at the level of the Name Avenger where it concerns the people of misfortune except after the intercession of the intercessors, and Mohammed (S.A.) superseded all in the Lordship of this particular station. Now the fact that the Name *rahmân* does not at first intercede is due to two orders. One of the orders is so that the determinations of the Names of intercession and their interceding does not become ineffective. The other order is that the superiority of the Name *rahmân* would not have become clear, and also it would not have become clear that the other Names do not have the same degree as the Name *rahmân*. Thus if the vengeance and the destruction of the Names Avenger and Destroyer were weak, the Name *ra'ûf* and *rahîm* would quieten them with their intercession, but if the vengeance and destruction were forceful and very much expressed, and if the other Names did not resist it and if the Names Avenger and Destroyer did not accept the intercession of the other Names, then the Name *rahmân* would intercede, and Compassion and Mercy would extend over the Destroyer and the Avenger and all the Divine Names. Because if at the time of bringing into being there had not been the Compassion and Mercy there would not have been the qualities of destruction or vengeance and anger, and the Names of dominion and awe equally would not have been individuated. Consequently, the rule of the Name *rahmân* over all is manifest.

Just as the totality finds salvation through the being and effusion of Compassion from the darkness of non-existence (*'adam*) at the beginning, so also at the end the people of misfortune will find salvation from suffering through its intercession. Since the heart of Mohammed (S.A.), the last of the prophets, is the place for the manifestation of the Name *Allâh*, and as his being is the place for the manifestation of the Name *rahmân* and as he becomes Mercy to all the universes and to all the Divine Names, consequently with his permission in the emergence of this world, having interceded in all the universes of Names and among the prophetic leadership, he becomes sent to all people with the quality of Mercy to the universes. In the same way, he overlooks all the individuations of knowledge and of existence and all the higher and lower intellectual and imaginary personifications, with his light of oneness and his collectivity of singularity, since at the level of the absolute opening

the determination of the words 'everything is destroyed except His face' becomes manifest in him. In the same way, in the last emergence, having opened the door of intercession and after each prophet has interceded for his people and each saint for their people, he attains to the Lordship in the special station which is particular to the Envoy and which is the general intercession, beyond and higher than the limits and degrees of other kinds of intercession, because he has brought up from abjection the all from their place of manifestation.

Had the rulership of the Names of destruction and awe like the Names Destroyer, Avenger, Inflictor of Pain (*mu'adhdhib*), been manifest in this world and the other, the rulership of the Names Favour (*lutf*) and Beauty (*jamâl*) would be interior. Consequently, there would be no determination manifest for these Names if the rulership of the Names of affliction were not diminished. Thus the totality of the human Mohammedian Reality manifested the realities of beautification and liberality and of extreme compassion (*hanân*) and favour (*lutf*) from the treasuries of the singularity of collectivity, and having interceded for the singularity of the Name Compassionate Mercy with its uniqueness of totality, and having manifested the mystery of 'My Compassion supercedes My Anger', the edifices of Paradise, of flowers and light, become filled with the Divine revelation, and the valley of light of the garden of the extent of one's understanding, and the palaces and the newborn infants and all the manifestations of Compassionate Mercy, become the receptor of the lights of overlooking shortcomings and of pardoning (*ghufrân*); then the mystery of: 'And say: Truth came and the wrong is abolished' becomes apparent.

If someone understood these degrees and stations it would not be difficult for him to accept things like these words. In other words, if somebody understood the degrees of sainthood and prophethood and understood that prophethood is the outward aspect of sainthood and that sainthood is the interior aspect of prophethood, and that he who is individuated in prophethood is the Seal of Prophets, and that in his interior the one that is individuated in sainthood is the Seal of Sainthood, and that prophethood is an extension of sainthood, and the manifestation of the determinations and effects of sainthood is through prophethood, it would be easy for him to understand the things that have been said before, because the Reality of Mohammed is one reality; its exteriorization is prophethood which is the niche of Light of the Seal of Prophets, and its interior is sainthood which is the niche of Light of the Seal of Saints. As its interior is Truth and Oneness it is high, and as its exterior is immanence and plurality it is lower, yet if you consider that its manifestation is totality of manifesting and manifestation, and

witnessing and being a witness, it is high, and as its interior is in annihilation and silence and non-manifesting and manifestation, it is lower.

Concerning the Names which are sources of benefit, know that the benefit that the High God has given to His creation is compassion from Him, and they all come from the Names. In other words, the Divine benefits are from specialized compassion. But the pure compassion, like good things from tasty nourishment in this world, is free from the Day of Judgement. This means that these gifts of nourishment which are good and tasty are free from being counted against one in the Day of Reckoning and free of pain and sorrow. And this is bestowed by the Name The Compassionate and these are gifts of compassion which means that they are pure of reckoning and sorrow and are prevalent over both worlds and over the manifest and interior. As for the compassion which accommodates to the disposition or the benefit which is compassion to the creation from God which is a compassion of disposition given out from the Presence of the Name The Wise (*hakim*) because the Wise looks at the order which is the most true, suitable and appropriate, like drinking unpleasant medicine which is followed by ease after drinking, that is Divine gift. And indeed the Divine gift is not possibly divorced from God except by that gift happening through the hands of a custodian from among the custodians of the Names. In other words, it would not be true to separate a Divine gift from the gifts of Divinity except if it is by means of one of the custodians of the Names. However, all the Divine Names are the custodians of the Name the Compassionate. 'Say: Invite (pray to) God or invite the Compassionate; whichever you invite, His are the Beautiful Names.' Consequently, from whichever of the Divine Names the gift is given, it is called a Divine gift, and if it is not from the Divine Names it is not called a Divine gift. Therefore the gifts of compassion of accommodation for the disposition of another are called Divine gifts because they are accommodated through the necessities of various Names. Therefore the drinking of an unpleasant medicine is a Divine gift, not a gift of compassion, because it is adulterated with a natural disposition and is not pure.

It sometimes happens that God gives a gift to the servant through both hands of the Compassionate. At such times the gift is free of any mixture which would make it at that time disagreeable to the nature, or which would not incline to the purpose or other situations similar to this. And it sometimes happens that God bestows on His servant a gift through the hands of the Name The Vast (*wâsi'*), and it becomes general. Thus the gift becomes general to all the states, the nature, the spirit, the interior and the exterior, of the servant who is the receiver of this gift; Or He

bestows by the hands of the Wise (*hakim*) and at that time He looks at the best, for instance the drinking of unpleasant medicine which results in comfort, and He sees it results in comfort since the consequence of wisdom is that a person should be given what is most suitable to him at that time. What is necessary for the servant then, is, due to the great comfort he is about to receive, that he should bear the little unpleasantness, because wisdom results in comfort and God the Wise treats by that and gives him what is most useful and best for him. Or He gives through the hands of the Name He who gives freely (*wahib*) and gives munificence. With the Name *wahib* there is no obligation on the part of the receiver of the gift to give thanks or necessity to act. *Wahib* does not require a response of praise or thanks or action. It is purely for the manifestation of the being of munificence. Or He gives through the hands of Compeller (*jabbâr*) and this looks at his indigenous nature where things concerning him happen, and to what that person has a right. The Compeller (*jabbâr*) repairs and remedies the damage and removes the lacks and calamities; thus it observes his needs and what he deserves and sees that what he lacks is removed. He remedies through that and corrects, purifies and eliminates the ill. Or He bestows through the hands of *ghaffâr* (the Forgiver who overlooks the faults) and this looks at the place and at the state he is in. If the place where the servant is in is a state which necessitates *ghafr* (forgiveness), through which necessity that state would result in what he deserves of painful punishment, it covers that place from that. Or if the state does not need a painful result (*'uqûbah*) it covers it from the state where it would need punishment.

The person who is the place of manifestation of the Name *ghaffâr* has two states. In one he becomes worthy of punishment; in another he is not worthy of punishment. If the state is worthy of punishment, *ghaffâr* covers it from punishment, and if he is in a state which does not require punishment, He covers it from a state which would need punishment. In short, it prevents him from taking on unacceptable things and he is called innocent and a person to whom great attention has been paid, and protected, and other things like this, all of this variety, (like *muweffa*q (successful), *manzûr* (observed), *mas'ûd* (happy), *mahmûd* (praised and who has had gratitude given to him), or to other than Names mentioned before which are of the same sort, like *'asîm* (pure), *wafiy*y (relieved from things that are unpleasant) and *hâdi* (Guide), and in general where each gift is related to the Name most suitable from among the Names. And it is God who bestows the gifts since He is the Treasurer who has with Him His treasuries. It is in the Name *Allâh* that are gathered all the treasuries of all the Names, and it is the collective Name *Allâh* which collects all the gifts through all the Names in His treasuries.

Now let it be known like this, that the first Names which are interpreted as the origins of the Divine activities, and the Names of the Ipseity, are the treasures of the Ipseity which is One Reality, and the Ipseity is Rich beyond Need of increase by consideration of the Presence of Singularity, but considering the detailed realities and the knowledge of detailing they are in annihilation in the Ipseity in the Presence of Oneness which is God's place of manifestation of knowledge; in consideration of the qualifications and relationships of the Ipseity to the essences (*a'yân*) He is manifest in plurality and His relationships to the essences (*a'yân*) are His qualities. The manifestation of the Ipseity with each of these relationships is a Name which is given to it through Its manifesting with that relationship. Consequently, each essence from among the essences of knowledge is a private treasury from among the Divine treasures wherein is treasured all the states and predications of that essence, and the manifestation of the Ipseity with that relationship, which is the Name, is the treasurer of that treasury. Thus the relationship of the Ipseity of Oneness with that private relationship, which is a proper Name at that level, is because He is the treasurer of the gifts treasured in the treasuries of Its essence (*'ayn*), due to which He is the gift-giver and He opens the private treasuries. And He does not bring out from there except the quality or degree known to the hands of the private Name for that order—which is the one given to. In other words, according to the necessity of the aptitude of the receiver, He gives according to the degree known to Him in the treasury of that Name where that gift is treasured.

And He gives all things to His creation through the hands of the Name the Just (*'adl*) and its brothers. That is to say, God has given to everything according to what its nature could receive and for which he is created and for whom it is destined, through the hands of the Name the Just (*'adl*) and its brothers which are the Fair (*muqsit*) and Truth (*haqq*) and Judge (*hakam*), and He determines over the hands of each Name like Judge (*hakam*) and Just (*'adl*) and Magnanimous (*jawâd*) and Bounteous (*wahhâb*) and other Names, so that they bestow on the receiver according to his ability to receive. Consequently, whatever a thing's nature is and whichever Name's treasury it is in, He gives through their hands in accordance with the determination of the Name Just (*'adl*) and according to the known quantity. And the Divine Names are endless because they are known by what is from them, and what comes from them is endless. In other words, we know they are infinite in number because of their realization through the receptivities of the possibilities, and the effects that are manifested in these are infinite. In fact, if you refer to an order which is finite, then they are the Mothers of the Names or the Presences

of the Names. These are called the Essential Names, like the Living (*ḥayy*), the Knower (*'alīm*), the Willer (*murīd*), the Receiver (*qābil*), the Able (*qādir*), the Bounteous (*jawād*), the Enquirer (*su'āl*). But in truth there is only One Reality which accepts all these relationships and qualifications which are referred to as the Divine Names. In other words, if the Divine Names are infinite as the effects which emanate from them are infinite, and also if they refer to the finite orders which are the Mother Names or the Presences of Names, in reality in existence there is only One Reality which collects in Itself all these qualifications and relationships and there is no other Pure (*maḥḍ*) Being and all the Divine Names in the Singularity are the same as each other. He is that He is. Yet in relation to the essences (*a'yân*) and the realities which are known and unknowable in that One Reality, that One Reality accepts the totality of the relationships and qualifications which is the One Reality of the Divine Names. In other words, although the light of being is in reality one colour, when it is revealed to the unknown essences that revelation becomes multicoloured by virtue of the receptivity of each of the essences; and the essences in their turn, becoming existent with the knowledge of existence through the light of that revelation, become differentiated one from the other. Consequently, through the particular condition of each essence, the manifestation of God's One Being becomes a Name. Thus it is because of the receptive essences that the One Being accepts the plurality of relationships and qualifications and things and individuations, and It manifests as plurality. Thus it is Unity (*tawḥīd*) and Oneness in reality, and multifariousness and plurality in manifestation. However, the plurality of the Names which are the source of emanation of actions and the beginnings of states and Lordships, and the fact that they are infinite, is due to the essences of possibilities, and the knowledge of the essences is due to their effects. But the plurality which is in the Essential Names which are the original Names, is due to the necessities of the Ipsicity. The Reality, however, bestows the necessity that there be one reality for a Name which manifests infinitely, so that it is differentiated by that reality from another Name, and that reality by which it is differentiated is the same as that Name. This is as if it were dyed in the colour of one of the essences (*a'yân*) of the essences of the One Existent in consequence of its ability to receive and thereby become manifest. That manifestation in that colour is different to the manifestation and colouring of another essence. Thus in the One Existence of Reality it is one reality but it is differentiated and many realities by virtue of its different colouration and conditioning in the essences and its manifestation in the mirror of the unknowable essences with private particularities. Association does not occur in this. Since the reality of each

Name is not the same as the existence of the One Truth, how could there be association among the Names, as the One Being is called with the totality of the Names and in the Names it is the same as the Names. Thus the reality of each Name, by which a Name is differentiated from another Name, is the same as that Name, but is not the same as the One Existent which is the Reality of Realities, because therein association among the Names does exist since there the Names are one the same as the other, and there there exists no differentiation because that Reality is the total Essence. Thus that which causes the individuations of the One Existent is the particularity of the receptor. Consequently, by virtue of that particularity the individuation of the One Existent differentiates the Name which is individuated with that particularity from another individuation and from another individuated. Consequently, without a doubt, since the Names have been differentiated, so the gifts of the Names are equally differentiated one from the other. The differentiation of the gifts are observable but the differentiation of the Reality of the Names is not observable. That is why the Shaykh goes on with an example to show the differentiations of the gifts and the differentiations of the realities of the Names and says: just like the gifts which are differentiated from all other gifts by their personality, even though they are all from one origin. That is to say, all gifts are from one origin and are from the Being of the One Truth which collects in Itself all the Divine Names, and the gifts are from the Essence (*'ayn*) of the Singularity of the Ipseity, yet each gift is differentiated one from the other because God bestows each gift from the treasury of one particular Name.

It is known that this one is not the same as that one, that is, it is known that this particular gift is not the same as the other gift. For example, the gift which comes from the Bounteous (*wahhâb*) is not the gift which comes from the Nourisher (*razzâq*), and the reason for this is the differentiation of the Names. That is, the differentiation which happens among the gifts is caused by the differentiations of the Names, and the differentiations of the Names is from the differentiated realities and is not from the One Existent, where things are in association one with the other. The differentiation of the realities is due to the different particularities of the receptivity of the essences. Because of Its Vastness (*ittisâ'*) there is no repetition ever in the Divine Presence. In other words, since the realities of the Names are distinguished in all aspects there never is repetition in the Divine Presence since the realities of the Names are distinguished one from the other, and the Divine Presence in its amplitude collects the infinite distinctions of Reality. This is the truth upon which one can depend.

Now, let it be known like this, that the Divine Effusion is Essential for

God Who is Necessarily Existent, since it does not benefit the existence of the reality of things; however, things are realized by it. And after this the individuation of the light which effuses from the sources of light is also Essential. An individuation is the recipient which causes the light which individuates the Being of the effusing God by means of the recipient's own brought-about essential particularity. Thus, differences between the Names are due to the particularities of the realities, because individuation denotes particularity though it is a Name for the individuated with that individuation. Equally, the individuated is the Being of God named by the individuation, and that again is a Name for the Absolute God which is named by the totality of the Names. All that which is named, which are actions, are the receptors which define or designate the Being of the Absolute God, and the individuation which is being named is a definite action, and the Divine Effusion is constant in individuation because the Essence of the Effusor is constant.

Even though the possible recipients, which are the individuations, are not infinite due to their personalities, yet the Mothers of the Names which define the individuations, are the one light which is the effusor, and the Mothers are the realities in the special origin, for the realities which follow them. All the individuations, even though they are included in the Mothers of the Presence of Names, yet due to their personalities are infinite in the same way as their being necessarily-so. Equally, even though the revelations of the Names are from one revelation due to their origin, yet each individuation from the individuations of personal effusion of light and the establishment of the light of witnessing and the totality of the generous pouring out of beings which are individuated from one essence ('ayn), is not however the same in one essence ('ayn) as it is in another. Consequently, there is not a thing ever which is repeated in the Divine Presence of Knowledge. Thus renewal, pluralization, oneness, non-existence and annihilation (*fanâ'*) are for individuation, not for the Individuated by such an individuation, since He is as He is. Consequently, that which the Presence of the Name the Vast (*wâsî'*) bestows is this.

This knowledge was the knowledge of Seth upon whom be peace. In other words, the knowledge of bestowals and gifts is the knowledge of Seth because Seth is for the first of the Fathers (Adam) the image of the first gift, and in the same way as the Divine total predications found completion with Adam, the abundant effusion and the gift of being became manifest in his son Seth.

And his spirit extends to all that is spoken of in this way, with the exception of the spirit of the Seal, because there is no extension whatever to it (the spirit of the Seal) except from God, never from one spirit from

among the spirits; rather it is from his spirit that extension comes to all spirits.

Now the spirits of perfection from among the spirits of the prophets help the spirits of the saints who are the heirs of these prophets during their times and in the times that follow after, and the degrees of the prophets are illumined by the saints who are the heirs of those prophets.

Whether a saint is manifest during the time of a prophet and is of that prophet's people, or whether he be later than the prophet and in the time of another prophet and of this other prophet's people, no matter which predication of a private Name from among the Divine Names upon which that prophet is dependent and under which Name he is listed, his spirit is closest to that prophet's spirit, and that person is the heir of that prophet in knowledge, in taste, in revelation and predication. Even if he is openly Mohammedian he may be Mosaic or of Jesus. In the same way, he is related to whichever prophet of whose knowledge and degree he is the place of manifestation and of whom he is the heir.

Now the spirit of Seth helps the spirits of the people who know the knowledge of gifts, and the spirit of any saint who is the master of the knowledge of gifts is aided through the spirit of Seth because he is the image of the gift for the first Father, and after Adam he is the place of manifestation of the diffusion of the Names with the Divine gifts because the Divine Names first manifested their predications and effects in Seth. Consequently, Seth is the beginning of all the Divine gifts.

Thus, the spirits of the people of the knowledge of gifts are helped by him and he helps them all, apart from the spirit of the Seal of Prophets and Seal of Saints, because the spirit of the Seal of Saints which is the interior of the Seal of the Prophets is total and encompasses all sainthood just as the Seal of Prophethood encompasses all prophethood, because the Seal of Saints is the singularity of the totality of the completion of the Seal of the collectivity of the singularity of all the Mohammedian Sainthood. Consequently, all insights (*kashf*) and revelations and knowledges and mysteries and states and stations which are gifts are diffused from the enclosure of his treasury because his reality is the reality of the totality of original individuated realities and is the key of the keys of the Unknown.

The substance of light due to which the life and the Presence of the spirits is, emanates from his reality and is contagious to other degrees of the spirit from thence. His spirit is helped without intermediary from God, and is not helped through the spirit of anyone, although all spirits are equally helped by him. Though the Divine gifts effuse from the Divine Presences, yet they arrive from the degree of Divinity and from the Presence of Totality. As it is said: 'There is not for you a munificence

which is not from God'; the Seal of Sainthood is the place of total manifestation of that degree.

And he did not know this of his own being (*nafs*) at the time of the composition of his elemental body. That is to say, at the time of the composition of his body he could not have known that he, the Seal of the Saints, was the substance for all spirits and that he was the helper without intermediary from God, because the veil of the natural matter (*hayûlâ*) and the composition of the elemental body prevents such knowledge at the time. From the point of view of his reality and his degree he knows all this exactly, but from the point of view of what he is from the aspect of his elemental composition he is ignorant. In other words, the Seal of Sainthood knows all this exactly as it is, from the point of view of his all-comprehensive degree and total reality, even though he is ignorant of it from the aspect of elemental composition. So he is in full knowledge of the fact that he is, by his degree and reality, the order of being the helper to all spirits, although he does not know this from the point of view of his elemental composition. He is both knower and ignorant, and accepts the qualification of opposing qualities, just as the origin accepts to be qualified by the same. That is, he accepts qualifications of knowledge and ignorance just as the One Being (*huwiyyah*), which is the origin, accepts the qualifications of opposing qualities.

Thus the Seal of Saints becomes qualified with opposing qualities just as the One Being (*huwiyyah*) collected in Itself the opposites, such as interior and manifest, first and last etc. They qualify the One Being (*huwiyyah*) in which there is no differentiation, and he receives in himself the complementary opposites because the totality of reality is the singularity of the reality of possibilities and necessarily-so-ness. Thus, by his ipseity (*dhât*) he accepts the qualifications of completenesses and lacks. Consequently he is ignorant by his elemental nature of that which he knows through his spirit, yet his ignorance due to his elemental nature does not diminish his knowledge by his reality, just as doubleness in numbers does not diminish the singularity of the number, nor does darkness and whiteness oppose colour. Like Majesty (*jalil*) and Beauty (*jamîl*) and like Manifest (*zâhir*) and Interior (*bâtin*) and like First and Last, he is the same as all these, and not other. In other words, just as the Being of the One God, which is the origin, accepts the complementary opposites with all the qualifications that ensue, like Beauty and Awesome Majesty, like Outward and Inward, like First and Last, where the One Being that accepts these opposites is the same as His own Being and is not another being. Thus this Being is free of all opposition and is the same Being as the one qualified by the opposites and is no other from the standpoint of reality and absoluteness, and from the standpoint

of God and individuation and conditioning, the immanence becomes absolutized, and by this consideration all the qualifications refer back to God. This comes to mean that the Seal of Sainthood is the same as the Reality (*haqq*) which is the origin in consideration of its reality and is no other, the difference between them being in the consideration of absoluteness and relativity.

He knows and does not know and he comprehends and does not comprehend and he witnesses and does not witness. Consequently, just as the One Existent, which is his origin, accepts the opposites, so does he accept them, and it is with this knowledge that Seth was called Seth because the meaning of Seth is 'gift of God' and the keys of the gifts are in his hands according to the differences of their classifications and relationships and according to the differences of the degrees of the categories of gifts, which differences originate from the differences of the Names which are the origins of these gifts.

Now, the knowledges of munificent gifts and the witnessing of the determinations of being become manifest with Seth because Adam was greatly saddened at the death of his son Abel and in his distress he asked of God a son suitable for the Divine gift and inspired knowledge. Consequently, God gave him Seth as a gift and called him by his name, because Seth in Hebrew means 'gift of God' and Seth became the gift for the first of the image of mankind, and knowledges of inspiration and gifts became manifest with Seth and the knowledge of opposites (*taqâbul*) and similarities (*tamâthul*) first appeared in him. That is why the keys of gifts are in his hands with all the different categories and relationships.

And indeed God gave him as a gift to Adam and it is the first that He bestowed, except that this was from him because the son is the mystery of his father. Adam is the image of the singularity of the collectivity of the Divine Names, and Seth is the image of the Divine Effusion and gift of inspiration which is the mystery of this image of the singularity of the totality of the Divine Names, and yet the revelations of the reality of the gifts which are effused in being over Seth and other children, emanate from Adam.

Thus, as Seth is the son of Adam and is his mystery, the mystery of effusion and gift which is manifest in Seth is the mystery of the image of the totality of Adam. Consequently, Seth is the mystery of the elemental emergence and the Divine emergence of Adam. Thus Seth was given as a gift to Adam, being the place of manifestation of the collectivity of all the gifts of the Names, and the reason why he was gifted to Adam is because of the elemental and Divine emergence of Adam since he is both

the manifest and interior mystery and he is the image of the detailing of the totality of his uniqueness.

He came out of him and belonged to him. Seth, with the images of his elemental and Divine emergence, issued from Adam and belonged to Adam since he was a gift to him by consideration of being the image of a gift given to Adam in manifestation and by being his mystery in the interior. Consequently, Seth is the image of the totality of Adam, because gifts and bestowals belong to the receptivity of the realities of the degrees of places of manifestation, and they are enclosed between the order of being and degree, since collectivity and encompassing which belong to the realities of degrees and being necessitate enclosing. Consequently, gifts of the Divine Names are opened by Seth and again they are sealed by him. Because of this the Shaykh, may God be pleased with him, mentioned the bestowals of the Divine Names and the mystery of being the Seal in the Wisdom of Seth. For he whose intelligence is from God it was not a stranger that was brought. In other words, for a person who takes his understanding from God, it was not a stranger that came, and a person who takes his understanding from the Divine Presence knows that each person, because of his aptitude and strength of receptivity, takes only from his established potentiality (*'ayn-i-thâbita*) and his reality of knowledge, and knows that what reaches him reaches him from his own reality. Thus Seth who was given as a gift to Adam was the image of the aptitude of Adam and the mystery of his reality, and not a stranger from outside, but an image from among the images of the mind of Adam's reality. For each person who receives a gift, the image of the Divine gift is the image of the aptitude of his established potentiality (*'ayn-i-thâbita*) and the image of the mystery which makes him receptive to the gift.

All the gifts in the immanence are according to this channel. That is, whether they be through an intermediary or in some other way, without intermediary, all the gifts that happen in the immanence are according to this channel. In other words, all the gifts that happen in the immanence are in the image that they have required from the being which is individuated by virtue of the receptivities in receptivities particular to the receptivity, because the being that effuses from God is Essential for the Being of God, and the reception of it is by virtue of the receptor's original inclination and essential particularity. Had there not been the inclinations of the receptors, there would not have been an individuation by virtue of the receptivities where the receptivities would be individualized with the images of gifts from the treasuries of the Divine Munificence.

It is true that the gifts arrive from the Divine treasuries but that which

requires them and individuates them and causes their individuations are the receptors, and the reason why, for the receiver of the gift, there are varied images of gifts from the one and same effusion is due to the aptitudes of the receptors. There is not in any person a thing from God. There is no possibility of portioning or ingression (*ḥulūl*) for God. Thus the plurality that exists in the receptors is not by virtue of portioning but rather it is from the aspect of differentiations in the inclination of the receptors which individuate the various images which, by virtue of the plurality of the receptors, happens for the single Being of God. And in each person there is nothing except his own self even though images become varied to him. That is to say, in no-one is there anything other than the gift bestowed upon him by the considerations of his established potentiality (*'ayn-i-thābita*) and his reality of knowledge of original essential inclinations. Whatever arrives upon one from Divine effusion and Lordly inspiration, arrives only from one's own reality. Even though what befalls one by virtue of being becomes for one differentiated images, yet it is by virtue of one's aptitude that images of gifts become different, and the images of all the gifts are from one's own reality. Nothing comes to him from outside.

Not everyone knows this, or indeed that the order is according to this, except the Singular ones (*afṛād*) who are the people of God. And if you see someone who knows this, trust him in this. He is the source of clarity (*ṣafā'*) of the summary (*khulāṣah*) of the special of the special (*khāṣṣah*) from among all the people of God. In other words, if you find a man who knows this, take him as guide and enlightener to God and have complete confidence in him. In other words, if you find one who knows that all the munificence that comes to him comes from his potential (*'ayn*), which is established from ever in the Divine Knowledge, that person is, from among the generality of the people of God, a source of clarity of the summary of the special of the special, because the generality of the people of God witness the Unity (*tawḥīd*), but Unity (*tawḥīd*) is thirty-six stations through which the sending down (*tanzīl*) speaks, and in each one there is the remembrance (*dhikr*) of "there is no God but God", and in each place there is mentioned the praise of one station. But as for the specials, they observe oneness in the oneness, because in the Unity (*tawḥīd*) results plurality because of the unifier and the unified and the unity (*tawḥīd*). In the common mind these are different to each other but the true oneness (*waḥdah*) is not like this. The special of the special observe the oneness in the plurality; thus there is no differentiation among them. The summary of the special of the special observe the plurality in the oneness. The most clear of the summary of the special

of the special unite between the two witnessings and they observe the oneness of being, as it is in its order in itself.

When any possessor of insight (*kashf*) witnesses an image which gives him of knowledge he did not have and inspires him with that which was not in his hands before, that image is the same as the person himself and no other. In other words, if the person of insight witnesses an image and that image inspires him with a knowledge which was not known (*mâ lam ya' lam*), saying 'I am God', and gives him an order, do not let that man think that the person he saw is God because in reality that person who is revealed is the same as himself because he is the same as God. Thus God did not reveal Himself to him and did not bestow anything on him except in the image of his own established potentiality (*'ayn-i-thâbita*) and thus the image that he saw is the same as himself and is not another. And from the tree of his own self (*nâfs*) is the fruit of his own knowledge. That is to say, that image which is seen is his own established potentiality (*'ayn-i-thâbita*) and is the image of the tree which has been planted in the reality of his own earth, and the knowledge which has been inspired from that image and those gifts which have come from it, is effectively from the tree of his name which is manifested as the knowledge and the gifts he receives. In short, he takes and collects the fruit of the knowledge which is manifested from the image of the tree which is his name. Like the image manifested from him in reciprocation of that polished body is no other. That which is manifested from that person of insight (*kashf*), and that which is seen is no other than himself because were the things seen other than that, that polished body would have happened in him prior to the reciprocation. Thus the polished body which is the place for the manifestation of the image, bestows on him the witnessing of his own essence; in the same way its manifestation in the Being of Truth is by virtue of the appearance of his own established potentiality (*'ayn-i-thâbita*) in the mirror of the Truth. Consequently, the place bestows the witnessing of its own self.

Therefore do not think that the image you have seen is God, even though in reality it is no other, since the total is not enclosed in the partial. There is only this, that the place or the Presence in which he saw that image is the image of his own self to which has been suggested the transposition by the aspect of the reality of that Presence. These words are the exception to where he says: 'That image is the same as himself and no other.' That is to say that in reality that place or that Presence from the Divine or immanential Presences is where that person of insight sees that image, and he himself imbues that place with his own image. And the image therein seen is in a way reciprocated by virtue of the reality of that Presence. In other words, the Presence where the seen

image is revealed, in turn reciprocates it according to the necessities of its own reality. And the seen image equally becomes reciprocated, being dyed with the dye of the reality of that Presence. Consequently in that Presence the image is manifested in accordance with the place. In other words, if the person of insight and witnessing witnesses an image in a Presence from among the Divine and immanential Presences, and if that image inspires him with Divine Knowledge, that image is the same as the person who sees that image who is that same person of insight, and it is not another, except that each one of the Presences reciprocates that image seen according to the necessities of its own reality and equally that image becomes reciprocated by virtue of that Presence in which the revelation takes place, just as the large appears small in a small mirror, and in the oblong, as oblong.

Thus the image of the seer is manifest in each Presence according to that Presence, exactly as God is manifest according to each essence (*'ayn*), just as God is manifested in small mirrors which are the essences and appears in each essence according to that essence. This analogy is brought about by the place of manifestation of the universe of orders and the universe of spirits, because length is for the universe of spirits, and width is for the images of the universe of bodies and similitudes since images are similitudes—and in the moving mirror, as moving—and this is an analogy, because it is like moving water which in Truth and in creation, in totality and in detail, incessantly and constantly manifests and varies just as revelations and individuations do. And sometimes it happens that he is bestowed with an inverted image from the Private Presence, which means that sometimes it happens that the mirror bestows on the viewer an inverted image from the Private Presence, like water, that if a person looks into the water beneath he sees his image inverted and this is an analogy of the Truth (*ḥaqḥ*) being manifested in the creation (*khalq*) as the creation (*khalq*).

It sometimes happens that it bestows the exact image of what appears in it and the right side corresponds to the right side of the viewer, and the image does not appear in opposition. In that state the exact image appears and not its reflection, like the manifestation of God (*ḥaqḥ*) absolutely in the image of the Perfect Man.

And sometimes the right side is opposite the left side. And this is more often and common. This is an example of the Absolute Truth manifesting in the relative, because the reflection of the reflection is the same as the original, and even though the Truth is the same as each particularization in each one particularized, It is, nevertheless, other than it according to absolute certainty of Knowledge.

But sometimes, out of the ordinary, the right side of the image corres-

ponds to the right side and reflection manifests. In other words, exceptionally, the relative being divorced from its relativity, having transcended (*fanâ'*) his own self, he sees himself absolutely in the mirror of divorced relativity and transcendent (*fani*) and free of conditions of relativity, and witnesses himself in the Absolute. Then the reflection manifests because the mirror is below the viewer. That the right side should correspond to the right side and thereby give a reflection is of the particularity of water, just as a man standing near a river sees his image reflected with the right side corresponding exactly.

And these—all are of the gifts of the reality of the Presence which is revealed therein, and which we have brought down to the stage of mirrors. Consequently, the image that appears in the mirror, even though it is the same as that which looks in the mirror, still is manifested according to the particularity of the mirror. Thus, in each of the Presences of the Divine and immanential Presences which are like stages of the mirror, the onlooker who is possessor of insight observes one image and that image is his own image. But in that Presence in which that image manifests, according to the necessities of its reality, the image of the viewer is reversed and is dyed with the colour of that Presence. Thus each Divine gift that comes to a person arrives from his own self and from his own established potentiality (*'ayn-i-thâbita*), and whichever manner of being, and whichever inclination of the manner of the Presence the revelation corresponds to, the Divine gift manifests dyed in those colours. Consequently, each gift manifests with the image of his own inclination.

And if a person knows his own aptitude he knows his own way of receiving, but each person who knows his way of receiving may not know his aptitude except after reception even though he might know in general before reception, yet he would not know in detail.

Now, the knowledge of the aptitude is according to two occurrences because some of the gnostics know the non-brought-about essential aptitude by which they first accepted being; thus, included in this non-brought-about knowledge of aptitude they know the later brought-about aptitudes by which they are renewed and they take on the manner which accords with the manner of the Being. Consequently, at each instant, in each place and in each station, they know the reception of the revelations and gifts that will come to them. That is to say, having the aptitude for the reception of the revelations and gifts they know that this coming about of the aptitude of being is non-brought-about aptitude because this latter aptitude is one of the determinations of the first aptitude. Thus he has first received being through the first aptitude in such a way that it resulted in the existence of this second aptitude. What the Shaykh has mentioned above appertains to the second category, that some know

the reception of their aptitude, such as when an effusion or a gift results and he receives its revelation, he knows his aptitude which requests that particular gift from the reception of that revelation because if there had not been that aptitude, that reception would not have resulted for him. Yet, all of those gnostics who know the reception of each gift do not necessarily know in detail their aptitude, because knowledge of aptitude is one of the most difficult orders and they know it after the reception, because the reception is preceded by the aptitude. Now, the Shaykh mentioned above that each gift from God comes to the servant by virtue of his aptitude and inclination, saying that all gifts in the immanence are according to this way and that it is in accordance with the man's reality. But, because of certain people of weaker intelligence and dense vision whose determination is against the above-mentioned order who do not concur that the gifts of God are consequent to one's aptitude, the Shaykh, making an exception of these people, says: some of the people of sight from among the people of weaker intelligence see that God who is established by them as being able to do what He wants, they allow to God that which is lacking in wisdom and that which is not the order in itself.

This means they thought that as God does what He wills, His gifts and actions are according to His Will and not according to the receptivity of the aptitude. Thus, due to God's saying: 'God does what He wills' and: 'God is able to do everything', they accepted God's ability over impossibilities like the bringing into existence of a symbol and a partner (*sharik*) and the invention of being, and bringing non-existence into existence and things like this, and because they were veiled from the reality of the order they thought that these wrong suppositions and untoward appreciations transcend Him from inability, and they were not led to see that God's action in the words: 'God does what He wills', is dependent on His Will, and His Will is dependent on His Eternal Knowledge, and His Knowledge is subject to that which is known, and that the known by virtue of its essential aptitude to receive is individuated in the Divine Knowledge and that God's Will is according to the necessities of Knowledge and Wisdom and that His action and bringing into being is consequent to His Will which is subject to Knowledge and Wisdom. Consequently, He acts according to His Will with His Knowledge and Wisdom.

In the other incorrect ways of seeing, there would be absence of wisdom. That is why the Shaykh referred to the lack of wisdom, in the sentence above, because the Eternally Wise arranged things according to Wisdom before bringing the things into being, and afterwards in accordance with Wisdom He said: 'He gives everything its nature, then

guides.' Then He brought the things into being and placed them where they belong. Consequently, allowance of that which lacks wisdom is not acceptable.

From this, some of the observers deviated into denying the Possible (*imkân*), and establishing the Necessarily-so-ness (*wujûb*) of the Ipseity and of other. In other words, some of the people of observation, due to their weakness of intelligence, have thought it possible to agree on a thing which diminishes the Divine Wisdom. Consequently, they have deviated into denial of the Possibility and trying to prove that there is only the Necessarily-so for the Ipseity and for other. They say that in existence there is only the One who is necessarily existent and there is nothing else, and the existence of the impossible is impossible but the necessarily existent is necessarily existent through Its Ipseity and It is necessarily existent through others. And that which is necessarily existent by Its own Essence is the Being of God, and that which is necessarily existent by another is the being of the universe. Consequently, for the One who is necessarily existent by Its Ipseity there is necessarily non-existence of the impossible, and for the one which is necessarily-so by another, there results necessarily non-existence of the impossible through another. That which is individuated by virtue of the receptor is the Being. Consequently, in reality, for the Possibility there is no other than His individuation.

And people like us who investigate the Truth do in fact establish the Possibility (*imkân*) and know its Presence, and the Possible (*mumkin*) wherefore it is the Possible, and wherefrom it is the Possible, and that it is by its own essence necessarily-so through other. That is to say, those of us who witness the realities in the order itself verily establish the Possibility and know its Presence, or know the Possible, and by virtue of Reality what thing is the Possible, and from which Presence the Possible is possible since it is through its own essence necessarily-so by other.

Now, the Possible is particularized being and its Presence is the universe of intelligence. That it is the Possible is by virtue of its particularization with the light of being, and its necessarily-so-ness is by virtue of its being with the Being of God (*haqq*). Equally, particularization is a later manifestation of being, according to a specific aspect by which the receptor whose being is particularized makes it an absolute certainty of knowledge due to its own particularity. Consequently, it is possible that particularization can cease to exist (*mun'adim*) or that particularization can be a later event, because particularized being cannot be transposed into the non-existent. Rather perhaps it is the images of particularizations that become changed for it.

Thus, at your level it has become a reality how particularization

(*ta'ayyun*) is possible. Thus the Possible in existence is a non-existent relationship between being and non-being. Whenever God prefers to effuse the Light of His Being over a particular aspect, that being remains; but if the revelation of Being is lifted from it, it becomes non-existent as such and returns to its origin. But prior to existence the determination of the Possible in the Intellect by itself does not necessitate one of the two things which are being or non-being. Consequently, if the Possible is considered in the Intellect it is pure possibility, but if it is considered in the external being, its possibility exists, by virtue of its particularization, and its being exists by the being of another, since the light of being exists with the Being of God.

Now, know it like this, being is absolute (*maḥd*), ever present and never diminishing (*lam yazil wala yu'zal*) and the immanence is absolute possibility, ever present and never diminishing, and non-existence is absolute non-existence, ever present and never diminishing. Consequently, absolute being from all eternity and forever cannot accept non-existence, and absolute non-existence for all eternity and forever does not accept existence, and absolute possibility from all eternity and forever, either accepts existence due to a cause, or due to another cause it accepts non-existence. Thus the degree of possibility is in between absolute being and absolute non-being. Thus from among the possible, that which looks towards non-existence accepts non-existence through that, and that which looks towards existence receives existence through that. He knows whence (from which Presence) the Name 'other' becomes true for it (the possible) which necessitates for it the necessarily-so, and his existence became necessarily-so by another. That is to say that he knows the transcending of the Name 'other' over the possibilities is due to the particularities of the Ipseity which are due to the essential and relative particularities. The possibilities, because they are distinct from each other, are other, but for the Absolute Being the otherness of the possibilities is due to each of them being a private individuation for the One Being of God. It is different to another later individuation by its individuation, and it is different to the Absolute Being by the aspect of relativity, and by its singularity it is different to collectivity, and by its partiality it is different to totality.

Yet God, who is the Absolute Existent, is not different to either all or some: 'And He is with His immanence and with all there is in it, the same; and He is no different from the totality of them all in their particularities.' But His otherness is in the uniqueness of the collectivity of His Absoluteness which is particular to Him and which does not exist in all or in part because the uniqueness of the collectivity of His Absoluteness transcends totality and partiality.

Now, the qualified being by which the Possible exists is exactly the same as the Being of God, because of which the condition of otherness and qualification befell it. Each existent is a possible by virtue of its particular individuation and is necessarily-so by virtue of the reality of its being (*huwiyyah*). Nobody knows this in detail except the special knowers of God. That is to say, only those who are gnostics of God know this because they first witnessed and knew it in their origin which is both absolute and summarizing (*ijmâl*). Thus they are not veiled from the reality of One Being by the plurality of individuations and relationships and qualifications which are parts of the relative being. Thus, in reality, there is no other than the Absolute Being, together with the relative or the conditioned being, and in both of these the reality of being is one, and therein absolute and relative are Essential relationships.

In accordance with the precedence of Seth will be the last born, born of this species of mankind, and he will be the bearer of his mysteries. Now, since Adam was the image of the manifestation of the uniqueness of totality with all the perfections of Divine, Lordly and immanential Names, the gift of being in Adam was of oneness and totality. The manifestations of particularizations following him appeared in his being structured according to the requirements and arrangements of the first realities and letters of eternity. The first of particularizations is the degree of effusion. However, effusion does not become realized except between the effuser and the effused to. The effuser is God, the active, and His effusion which is His gift and bestowal has two aspects. One aspect is Essential, the other aspect is through the Names. The effused to is the universe, and the universe has also two aspects, the universe of collectivity and the universe of particulars.

The manifestation of the gift of Names is in the universe of particulars, and the manifestation of the essential gift is in the universe of collectivity. The manifestation of the gift from the Presence of the giver is active and its manifestation from the Presence of the receiver is acted-upon, and the relationship of the gift to the actor and the acted-upon is of the Essence, and the degrees of the effusion in the individuations is according to these two aspects. Thus, the particularization of the effusion from the Presence of the actor is its particularization from the receptivities of the perfection of the prophets, and its individuation in the receptor is the individuation of the Perfect Men from those places of manifestation of perfection of Names. Adam (S.A.) is the place of manifestation of the uniqueness of the collectivity of the Names and of the One Self. By consideration of the Essentiality of the Ipseity and Its absoluteness, there does not exist in him revelation, Name, quality, or determination, but by the second consideration which is the existence and effusing of

the Ipseity, absoluteness and relativity, action and acted-upon, and the Names, became manifest by virtue of the Ipseity.

Thus, in the second genitor, who is Seth (S.A.), the degree of effusing, together with the mystery of the gift of being, is individuated. Thus, the Divine gifts and the Essential and compassionate determinations, together with the totality of the Compassionate Effusion, became particularized in the most perfect of the prophets which came after Seth, who is the place of manifestation of the knowledges of gifts of spiritual light.

After the degree of effusion the first individuation of the degree of the Names of the collectivity of mankind becomes particularized in Noah, together with the particularization of the revelations of transcendence. After the total manifestation of the mysteries of immanencing into similarities at the level of Noah, Noah becomes the image of the totality of the transcendence of the uniqueness of oneness and the place of manifestation of the revelation of the Names which necessitate purity. Then, the degree of sanctification and purity becomes individuated in Idris. Then, the reality of positive inherency (*thubūtiyyah*) becomes individuated with Abraham, and, being particularized in him, the singularity of the collectivity of their perfection became manifest in him. Then the leadership of Abraham became realized in his children till it came to Solomon who is the degree of manifestation of the uniqueness of all the perfections of the Names. With David and Solomon leadership became perfected, because Solomon is the place of manifestation of the Name *rahmān* which in the best aspect necessitates the manifestation of being in general. Thus, generally, all classes of compassion became manifest with Solomon according to the most perfect aspect. After Solomon the degree of the collectivity in the interior began to manifest in the prophets and the perfection of the interior invitation became manifest in Jesus. After that at the degree of the collectivity of Names and the uniqueness of the collectivity of the Essence, at the station of the singularity of perfection of isthmuseity, the order of manifestation became completed with Mohammed.

After that, the images of perfection and completion of the singularity of the collectivity began in the degrees of the interior and sainthood with Ali Abu-Talib, God be pleased with him, who is the Adam of saints, who is in the sainthood which is inherited from the prophethood of the seal of the collectivity of the totality and perfection of uniqueness as the first singular saint. Thus, the places of manifestation of the human uniqueness of collectivity, which are the realities of the collectivities of the completions of the Divine sainthoods and Mohamraedian heirs, became manifest in the places of manifestation of the human uniqueness of totality, since general Sainthood had been sealed by Jesus. Just as in

the degrees of particularization of gifts, its light ends in the perfection of prophets and saints, and its darkness ends in the pharaohs and tyrants and devils, in the same way the degree of the sealing of Divine gifts which is inaugurated and sealed by Seth, manifests in the last born of this kind of human being who is the last of the places of manifestation of Divine perfection of humanity. And that person born is according to the precedent of Seth and bears his mysteries. As the mysteries of the Divine gifts is opened by Seth it is closed by this one born and there is no-one born after that of this humankind. He is the Seal of all those born. That is to say, in the perfection of this humankind which is according to the Divine Image, after this person is born there will not be manifested a single person in the image of the Divine perfection. He will be the Seal of the perfection of mankind because he is the image of the sealing of the degree of the gift of the uniqueness of all mankind. Even though that which is born after him is by virtue of appearance among Man, in reality he is drawn in the degree of animals.

Now, as the last person born according to the precedent of Seth in this emergence of the universe is at the level of the animals, in the same way the human heart in the emergence of Man which carries the mysteries of the spirit of Man is the last degree of the high degrees of humanity, because the lowest degree by which Man is Man is the degree of the heart which is the place of the Divine revelations and the place of manifestation of the perfection of Names. Thus the person who has fallen out of the degree of the heart falls out of the degree of human perfections and becomes included in the domain of other animals, even though by image he is like Man. Consequently, that is why the last born of this species of human perfection is according to the precedence of Seth because Seth is the place of manifestation of the awakening of the Divine Effusion and the place of diffusion of the revelation of the Merciful. Thus when he is lower and shorter than the degree of the uniqueness of totality and much below the station of the spirit which is his parent, in which station is the heart, he has not established the science of the perfection of God which is resultant for the spirit—because if the heart is not free of the self presenting itself it cannot be completely free of bodily associations; even though it is free of incarnation, it is not totally free of bodily associations, except at the degree of the spirit by virtue of the spirit.

Now in the emergence of mankind, if the last born falls out of the degree of the heart, he falls into the degree of beasts and cattle, even though by his exterior he resembles a man. He is devoid of the Divine qualities and the determinations of necessarily-so-ness. The determinations of possibilities and the qualifications of self and animality are

prevalent over him. Pointing at this meaning some have said that before Adam the universe was the abode of the jinn, that is to say, before the appearance of the heart which is the place of manifestation of the Divine Image in the emergence of Man, there were only the powers of the self and the qualities of the animal. Others have said that before this kind of man it was horses, thus pointing to the fact that the horse was at the degree of the highest horizon of the animals. However, the heart is the Seal of all that is engendered because it is the child of the spirit, and the Seal of all that is engendered is not the Seal of the Absolute Sainthood. The Seal of all that is engendered is in degree lower than the Seal of Absolute Sainthood which is Jesus, because the Seal of all that is engendered of mankind and his sainthood is at the lowest degree of sainthood from which if it goes lower it falls into the area encompassed for the animals. Thus the order is not like David of Caesarea thought, because he says: 'What is meant by the last born and the Seal of Absolute Sainthood. . .', but the Seal of Absolute Sainthood is Jesus, and Jesus is not the last born, so understand.

And his sister will be born with him. The fact that with the Seal of all that is engendered the sister will also be born at the same time, points to the fact that the Divine gift of the Ipseity is high and active and male and it is also of moral qualities and low and acted upon and female, so that the sealing and the end is similar to the beginning. In the emergence of the universe Adam and Eve were manifested and the nature of Adam was close to the nature of Eve, and also Eve gave birth to both male and female. That is why in the case of the last born, his sister will appear at the same time.

And she will come out before him and he will come out following her and his head will be at the level of her feet. The fact that the female comes out before the male points to the fact that the places of manifestation of the Names are the outward expression of the gift. The gift of the Names, after the collectivity of the gifts of the uniqueness of the Ipseity, manifests first. That his head, which is the seat of the uniqueness of the collectivity of the strengths of the self and the place of growth of the nerves by which senses and motions are operated, will be at the level of her feet points at the fact that the collectivity of uniqueness happens in the first collectivity, which is that number in couples is dual. Thus the right foot of the gift of Names which happens at the degree of the female is the revelation of the Names of action, and the left foot is the place of manifestation of the essence of receptivity, and the gift of Names is the collectivity of the Names of action and of the essential receptivity.

The essential gift which is at the degree of the male, and his head which is the collectivity of uniqueness, is at the close friendship (*khalal*)

of the active Names and the essential receptivity, and the strength and spirit of the gift of Names is from that. That which effuses is the collectivity of the uniqueness, and the rank of the gifts of Names in manifesting is the collectivity of the uniqueness, and it is necessary that the gift of the Names is manifested first because the essences of receptivity accept the gift of uniqueness of the totality of Ipseity through the education of the gift of the Names.

Thus in the same way the prior coming out of the sister points to the fact that the particularization of the degree of receptivity comes before the realization of the degree of activity, and that the Seal of the engendered is born after the sister is to verify his sealing and the degree of his collectivity, because had the sister emerged after him and the Seal before the sister, she would have been the Seal of the engendered and the order does not become sealed with the female because that is qualified with being acted upon. A condition of the uniqueness of the collectivity which is the quality of action is not apparent in her. Thus in the degree of totality of perfection, action in femininity appears in decline. Thus the human species which starts with the image of perfection which is Adam, ends in the same way with the image of perfection which is the Seal of the engendered which is Adam. Similarly it is sealed with the image of perfection which is the last child.

The fact that his head is between the legs of his sister is a second pointer to the realization of the order of lastness as the manifestation of the uniqueness of the totality of sealhood comes after the manifestation of the degree of particularization. Thus as the opening of the resulting images of the first collectivity happens with the first parents which are Adam and Eve—here happens coupling of the couple as Adam collects the images of the Divine Names of action and essences of receptivity of acted-upon-ness since manifestation and manifesting is of action and being acted upon, and as the image of Adam's acted-upon-ness is Eve, for which reason she was created from the left rib, in the same way images of mankind which are the results of this species became coupled in the image of the uniqueness of collectivity due to the fact of their being of the sealhood of the collectivity of the images of the Divine Names of action and essential receptivity of acted-upon-ness.

Because of this mystery the last child is born with its sister, together, and his self carries the mystery of Seth, because as Seth collects the qualities of action and acted-upon-ness in his manifestation, and because he seals effusion and being effused upon, in the same way the last child manifests with the qualities of action and acted-upon-ness, and effusion and being effused upon is sealed by him. And this at the same time

points at the ending of the degree of gifts and the Wisdom of Breathing Out in the Word of Seth, with the last Seal of those born.

But it is not the end of the Divine gifts absolutely because God is always a gift-giver and He is from all eternity and forever revealing and effusing. What is in the Seal of the sons of Seth is His image of Divine similarity which is the last of the images of the perfection of the uniqueness of the Divine gift.

In the emergence of mankind, as has been mentioned before, the last child is the heart and his sister is the animal self, because the last degree of the perfection of the human emergence is the heart and if it falls from that degree it falls into the category of animals, and this is the reason why the heart is born with the animal self because heart has relationship to the body and nothing can be related to the body except through the intermediary of the animal self which is natural in the body. And as the self is aspected by the universe of Nature from the side of elemental nature, counterposition has dominion over the body. Thus as the counterposition is from the universe of elements and if the animal nature is receptor to it, the duality of counter-position and reception, the head of the self which is the sister of the heart is stronger and weaker at the level of the foot. Thus when the aspect of counterposition is weak it is strengthened by the oneness of equilibrium and the speaking self turns towards that. Thus the head of the male which is the reality of Seth happens at the level of her feet, and the heart does not manifest except with twinning with the self because it is attached to the body. The coming out of the sister before the brother is the necessary coming out of the *nafs* before the heart because in the emergence of mankind, qualities of the self are manifested before the qualities of the heart. Thus here, self and heart manifest as twins, because heart is effective and active, and self is the possessor of the aspect of being acted upon and being effected. Thus the Divine emergence of mankind becomes sealed with the self and the heart, just as in Eve and Adam the couple is manifested from one belly.

And he will be born in China and his language will be the language of his country. The birth-place of the Seal of the last born is China and China is the most distant of the Divinely illuminated countries of the East. In the same way the Seal of the engendered is the last of the humankind; after him there is no human. To point at its farness the Prophet said: 'Acquire knowledge even if it is in China.' His language is the language of his country. His words and his religion are at the degree of the last degree of the humans, and his people's belief is in metempsychosis (transmigration of souls) and they do not transgress from it. And the mystery of the religion of metempsychosis caused in them

the effacing of children. The fact that China is the last of the big countries illumined by the Divine Presence points at the fact that it has reached the end of perfection and that the sending of the determinations has arrived at an end and has become the degree of sealhood. Thus the reaching of the end of the descending of the determinations necessitates the ending of the kind of human in this emergence, and in the same way by the appearance of the heart in China, which is the last degree of the degrees of mankind, the degrees of the emergence of mankind are sealed by it, and the degrees below that are the degrees of animals, and the Divine animals are not illumined by the Divine Presence, and sterility spreads in men and women and there is an increase of marriage without birth. Thus there are few births which appear but the birth of the species of mankind does not happen except perhaps very rarely. Those which are born in general are animals according to the necessities of Nature in the image of Man. And he invites them to God but nobody responds because their inclination results in effacing and effacing also results in a lack of guidance and lack of response. And if God took away the believers of that time, what would be left would be like animals. 'The worst of the animals for God are the deaf and dumb and they do not comprehend.' 'They are like cattle, yet they are even more misled.' And they are the worst of mankind and God does not descend upon them, the Divine determination because they have not the inclination to receive the Divine determination. They do not do what is good to do and they do not forbid what is bad to do. They only spend according to the determinations of Nature, purely by sensuality, devoid of any intellect and law. They remain in the image of Man although they are animals, and the wisdom of their being animals in the image of Man is their manifestation of the mysteries of the realities of Nature and of animality which is in accordance with nature in the human image being opposed to intelligence and establishment of law, so that the places of manifestation of Majesty with completion of its mysteries becomes manifest and it is ended with them, and the Hour is present over them.

The Prophet has said: 'The Hour does not come except upon the worst of the people', and he said: 'The worst people are those upon whom the Day of Judgement comes when they are present and they are alive.' And after the passing away of the Seal of the sons, the wisdom of why there should be a Day of Judgement upon the people is this, that the universe before the bringing about of Adam was like a dead body and Adam became its spirit, and when the spirituality of the manifestability of Adam was blown into the universe it became alive, and the world does not slip away, diminish from being present and alive with the spirituality of the perfection of the place of manifestation of Man until we arrive

at the Seal of the sons (the Hour does not come as long as there is the word '*Allâh Allâh*' in the world); thus, with the places of manifestation of the Seal of the sons which manifests in the last degrees of mankind, the universe remains present and its heart remains established with the help of the Divine Effusion which descends upon it, thus after his passing away, death comes to the emergence of the universe and the Day of Judgement becomes present. Thus the High God reveals Himself with the quality of justice and resurrection from the tomb and the coming out of the people of the tombs, and there begins an era of recommencing and the mysteries become obvious. God leads to the straight path whom He pleases.